

The Chiefest  
DIVINE VERTUES  
EPITOMIZED:

OR,

A compendious Treatise of the three  
Theological Graces,  
*Faith, Hope and Charity.*

---

By *Richard Ward*, Preacher of the Gospel  
at *Bushy* in *Hants* shire.

---

*Now abideth Faith, Hope, and Charity, these three,  
but the greatest of these is Charity, 1 Cor. 13. 13.*

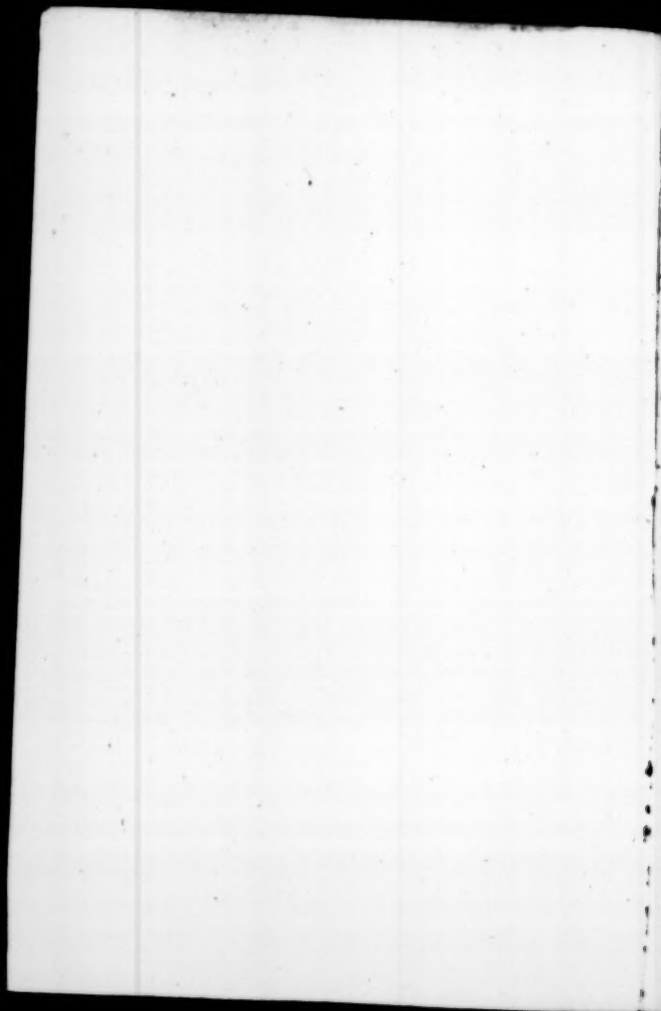
---

*Fides dicit, Aeterna bona reposita sunt; Spes dicit,  
Mibi reposita sunt; Charitas dicit, Ego curo  
post ea. Bernard.*

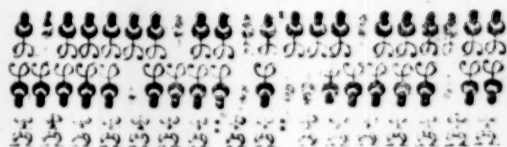
---

LONDON,

Printed for *Francis Tyton* at the three  
Daggers in *Fleetstreet*, near the Inner-  
Temple-gate, 1655.








*To the Worshipful, and my truly*

*Loving Friends, and Parishoners, Dr.  
Walker, John Gale Esq; Thomas Ni-  
chols Esq; Mr. Thomas Cee, Mr.  
William Baily, Mr. Henry Hickman,  
Mr. George Blackwell, Mr. Thomas  
Hobson, and his truly vertuous Mother,  
Mrs. Barbara Hobson, Mr. Robert  
Blackwell, with the rest of my charge, and  
Christian Congregation.*

uch Honoured and Kind  
Gentlemen and friends, re-  
volving many times with  
my self the unanimous en-  
trance I had among you,  
my peaceable continuance  
to this hour with you, the experience of  
your love generally towards me, ( when  
A z being

## *The Epistle*

being disturbed by an unworthy person, who endeavoured to sequester me, not one inhabitant in the whole Parish assisting him, or giving his hand against me) and your (in these daies) rare and singular freedom from division and distraction in point of opinion, not so much as one in judgement declining the good old way of sound and solid Doctrine; Pondering (I say) these things with my self, I considered both How by way of thankfulness I might make them known unto others; and also How I might testify to the world my desire to recompence your love; and for this double end, I have presented this small Treatise unto you, entreating you, and all those who shall peruse it, to consider seriously these five things.

First, That the great aime and scope of a faithful Minister is, the salvation of his people, *Rom. 10. 1. Heb. 13. 17.* whence they are said To save, *1 Tm. 4. 16.*

Secondly, That a cordial and real love ought to be between Minister and People,  
*2 Cor.*

*Dedictory.*

2 Cor. 1. 14. *Those being as Fathers, these as Children, Judges 18. 19. Gal. 4. 19. Those being as Guardians, these as Orphans; those as Captains, these as Souldiers: those as shepherds, these as their Flocks.* The inhabitants of *Dalmatia* in *Sclavonia*, as they were by the *Romans* often subdued, so they as often revolted: and the last rebellion was raised at the instigation of one *Batto*, a man very potent with the People; who having ten years together maintained the liberty of his Countrey, at last, broken and wearied by and with the forces of *Germanicus*, and *Tiberius*, he submitted himself unto the two Captains, who asking the reason of his revolt, was answered *Because the Romans send no Shepherds to keep, but Wolves to devour their flocks.* Some soldiers once mutinying in their Captains tent, and offering to go forth into the open field to fight it out; their Captain laid him down upon the threshld, with these words *if you go forth, it shall be by treading on your Generall.* Thus, such is the love of a good Minister to his

A 3 people,

## *The Epistle*

people, that he will expose his life to hazard, and himself to death, for their good: and a religious *Flock* will not stick to do the same for a faithful *Pastour*.

Thirdly, The Gospel hath the more free passage where such reciprocal affection is; for love makes all things light, and the pains undertaken for those whom we love, is (though great) the better undergone: Love takes all things with the right hand, and receives in good part what comes from, and is spoken in love.

Fourthly, The true love of a Minister to his People, is to their persons, not to their sins, *Exod.* 32. 33. *Rom.* 9. 3. *2 Cor.* 6. 11. and that both in regard,

I. Of his Duty, which is care of, for, and over them, *Acts* 20. 28. to reconcile father to their children, *Mal.* 4. and God to man, *2 Cor.* 5. 19. And,

II. Of Gods glory, which will be advanced by their peoples conversion and holy conversation. And,

III. Of their peoples good; who being converted, reconciled unto God, and devoted

*Dedictory.*

devoted unto his service, are happy here, and shall be eternally blessed hereafter.

Fifthly, Observe, that a Ministers love to his people is best known and shown by these waies and means.

I. By preaching the mysterie of the Gospel unto them, *Rom. 16. 25.*

II. By preaching rather profitable things then pleasant: for as he is an ill Cook who rather dresseth such meat as will please the pallat then help the stomach; and provides for hungry hearts rather Spice-cakes then wholsom food: so he is no good Minister of Christ, who in his Preaching seeketh rather to tickle mens phansies, and please itching ears, then to build them up unto a holy building.

III. By preaching according to the capacity of their Auditory; *Solomon saith, concerning children, Prov. 22. 6. Hanochnagar gual Pi, Instrue vel initiare puerum ad os,* Teach the child according to his capacity; even as we feed children with such meat as they are able to digest; set-

## The Epistle

ing down before them *κατὰ ἁπλοῦς* a plain form of Doctrine, *Rom. 2. 20.*

IV. By praying publikely and privately for them; as *Moses* did, *Exod. 32.* as the *Priests* were commanded to do, *Levit.* and as the practise of the *Apostles* is frequently in their *Epistles*. Hence Ministers are Types of Christ, 1 *John 2.2*,

V. By endeavoring that faith may be wrought in them; not only an Historical faith (as Cardinal *Ascanius* Parrot could prate the Creed all over) but a true and lively faith, testified to be such by its works.

VI. By desiring, and endeavouring, that Religion may be propagated, and the truth of the Gospel preserved to posterity: this is done,

1. By planting the Gospel, by instruction, and Doctrine.

2. By perswading to the practise of the things taught and learnr.

3. By committing to writing or publike view, what is most necessary to be known and done. It is the principal scope of our  
la.

*Dedictory.*

labour, that our people should remember what we teach : and hereunto writing or printing avails much, *Rom. 15. 15. 1 Cor. 4. 17. 2 Pet. 1. 15.* Wherefore seeing I can no way better express my love unto you, then by endeavouring to the utmost that your souls may be saved in the day of the Lord ; and nothing being more absolutely necessary unto eternal life, then these three amiable, superexcellent and divine graces, *Pallas, Juno, and Venus*, or, *Faith, Hope, and Charity* ; I have taken off the *Veil*, and drawn aside the *Curtain*, and exposed them to publique view, that by a serious animadversion of the Doctrine thereof, your judgements might be informed, your affections enflamed, and your conversations so religiously regulated, that the end of your daies may bring you to the end of your hope, the salvation of your immortal souls; which is the earnest desire, and shall be the hearty prayer, of  
Gentlemen,

Your weak, and unworthy Pastour,

*R. Ward.*








# THE EPISTLE TO THE READER.

Christian Reader,

 *Know a little doer sutes best to a poor Cottage ; and as the French say , Aun petit mercier convient petit panier : A little Pack sorts best with a mean Pedlar ; and a short Epistle is most agreeable to a compendious Treatise ; but necessity doth constrain me to be a little larger here , then the smallness of this Manual will well brook . Resolving many times with my self , How absolutely necessary knowledge was to eternal life*

## The Epistle to the Reader.

life; and that the sacred Oracles of God were the fountain of this Know'edge, I gave my self principally to the study of the Scripture, which is able to make a man wise unto salvation; wherein I observed principally these five things: First, that some places of Scripture do teach positive Divinity, and confirm the grounds and foundation of Christian Religion, both in regard of Faith, and manners. Secondly, that in some places of Scripture, some doubts and difficulties arise and occur which stand in need of answering, for the clearing of the Text. Thirdly, that some places seem to thwart, cross, and contradict others, which therefore are necessary to be reconciled. Fourthly, that some places serve Heterodox men to ground some one or other Objection upon, for the overthrow of the truth. Fifthly, that some Texts of Scripture serve as Arguments, either to confirm some point in question, or to confute some tenents and opinions of those who are Heterodox, and corrupt in judgement. I will give an instance of all these from one Text, and then apply it to my present purpose. Our Saviour saith,  
Luke

## The Epistle to the Reader.

Luke 16.9. Make to your selves friends of the Mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations. *Here,*

*First, in the Text are laid down the necessity of Alms, and the true nature and use of riches.*

*Secondly, from the Text it may be demanded 1. How do men make them friends of riches? 2. What riches doth Christ speak of? 3. Why are these riches called The Mammon of unrighteousness?*

*Thirdly, in Joh. 10.28. Christ only is said, to receive us into everlasting habitations; and therefore this Text, which ascribes this to the poor, seems to cross and contradict that.*

*Fourthly, from this place, some Papists endeavor to prove Purgatory; some that Alms-deeds are meritorious; some that the Saints are Patrons of heaven, and can receive or let in whom they please.*

*Fifthly, this place serves as a sure and solid Argument, against the Popish Limbus Patrum; But of the full explication of this Text, in regard of all these particulars, God willing in its due place. I have made so large a progress*

## The Epistle to the Reader.

gress in all these, that they will be ready to come forth, by parts, as fast as the Stationer shall vent them; but such is the ticklishness of our times, that he dare not venture to begin with a Volume; wherefore because I would not out of my love to the publique, prejudice any private particular person, I have sent this small Harbinger before, to see whither or not the rest be like to finde any kinde entertainment: and the four Moral Virtues are ready to come out the next Term. The sum of what I intend (*ὁ κύριος*, the Lord saying Amen) is,

First, Courteous Reader, to give thee a Common-place of every word of the Scripture, which is of practical concernment or use; which words by search I found to be 2224. which first, I Alphabetically disposed; and then for the abbreviating of the work, I collected and conjoynd all the Synonymaes, or words of near affinity & signification together.

Secondly, I shall then endeavor to clear the dubious, difficult, & controverted places of the Scripture; & I hope, I may say without affectation, concerning the whole Work intended,

Davus es? huc venias, & eris mox Cædippus alter? Art thou weak in understanding?

come

## The Epistle to the Reader.

*come hither, Tolle & lege, read and study this, and it will help thy understanding, and teach thee how to direct thy steps aright. Concerning this particular Treatise, Ex pede Herculem, ex urgue Leonem; as a man may judge of the Lion by his paw: as Pythagoras found out the measure of Hercules body by his foot (Pliny) as the Husbandman judgeth of the whole sack by one handful; so, this being a true Idea of the whole Work mentioned, both for method, matter, and manner, by a serious view of this, the judicious and intelligent Reader may easily conjecture what the rest will be.*

*If this be received, as given, with the right hand, and the rest be desired by thee (Christian Reader) then I earnestly beg, that thou wouldst afford me the assistance of thy daily prayers unto God Almighty, for the furtherance of his grace, in the carrying on of this great work: and then to spend my self, and be spent, in the service of my Lord, for thy good, shall be the joy and rejoicing of thy servant in the Lords work,*

From my Study in

Bushy, Jan. 20.

1654.

R. Ward.





## CHAP. I.

Περὶ πίστεως.

### *Of Faith.*

**I**N the handling of this Head of *Faith*, I will observe *Aristotles* rule, *Prims dividendum, tum definiendum*: I will first divide, and then define it.

Qu. 1. *How many sorts, and kinds of Faith are there?*

Ans. 1. It is usually by Divines answered, that there are four; *Temporary, Historical, Miraculous, and Justifying Faith*.

First, there is a *Temporary Faith*. *Luk. 8. 13. Acts 8. 13.* which is, a *belief* in Christ, and a *trust* in the mercy of God for a season. *Psal. 78. 19. Matth. 13. 20, 21. Heb. 6. 4.* or, *Temporary Faith*, is to assent unto the heavenly Doctrine,

B

which

which is delivered by the Prophets and Apostles, yea to profess it, to rejoyce in the knowledge thereof, and to glory therein for a time, yet not out of any true sense of Gods grace towards them, but for some other causes; and is therefore without any true conversion or final perseverance in the profession of that Doctrine.

Secondly, there is an *Historical Faith*, which is either,

I. In Devils, *Jam. 2. 19.* or,

II. In men. *Acts 8. 12, 13.* This *faith* is the knowledge and understanding of the will and truth of God, so far forth as it is revealed; either,

1. In the *Law*, which teacheth us what we should do, and how we should live, and behave our selves both towards God and man: or,

2. In the *Gospel*, which setteth down, what we should believe of the Incarnation, Passion, Resurrection, Ascension, and Mediation of Christ our Saviour; or,

The *Historical Faith* is to know, or think all those things to be true, which are manifested from above, either by voice, vision, or by any other manner of revelation; and are taught in the Books of the Prophets and Apostles; yea to be thus perswaded of them, for the asseveration and testimony of God himself.

Thirdly there is a *Miraculous Faith*. *Acts 14. 9. 1 Cor. 13. 1, 2.* This *Faith* is a gift of God, whereby many men, especially in the Primitive Church, when



when the Gospel was first to be planted, were enabled to heal the sick, to raise the dead, or to do some other like miraculous work, beyond the ordinary power of nature, or the ability of any natural causes, *Mat.* 7. 22. 2 *Thes.* 2. 9. or, The *faith of Miracles* is a special gift of working Miracles: or a certain persuasion springing from a special revelation, and promise of God, whereby a man firmly believeth that some extraordinary and miraculous work, and contrary to nature, shall come to pass, by Gods power, which he hath foretold, or would have to be done in the Name of God, and Jesus Christ.

Fourthly, there is a *Justifying Faith*, which is either,

I. Weak, *Mat.* 6. 30. 8. 26. 14. 31. *Rom.* 14. 1. or,

II. Strong, *Mat.* 8. 10. 9. 2. 15. 28. *Acts* 6. 5. 8. *Rom.* 4. 19, 20 *Heb.* 10. 22. What this *Justifying Faith* is, is shewed in the next Question.

These four sorts of *Faith* differ thus; the *Miraculous Faith*, and the *Temporary*, the wicked may have; the *Historical* the Devils have; and the *Justifying* only the Elect and faithful have.

*Ans.* 2. I might answer, That *Faith* is only twofold: *False* and *True*.

I. There is a *False Faith*, which is threefold, *Temporary*, *Miraculous* and *Historical*, of which in the former answer.

I I. There is a *True Faith*, which is twofold, *Imperfect* and *Perfect*.

First, there is an *Imperfect Faith*, which is either,

1. *In knowledge* ; when a man *believing* and holding the foundation of the Love of Christ and Religion, is ignorant in the rudiments and particular grounds of Religion. And

2. *In certainty* ; when a man hath some probable perswasion and comfortable hope of his good condition, but yet dare not certainly conclude of the certainty of his salvation.

Secondly, there is a *Perfect Faith* ; and it is either,

1. *Perfectly Perfect* ; viz. when knowledge and assurance being absolutely compleat and perfect, begets a hope without any doubting : or, an assurance never to be shaken by any temptation, or tribulation at all ; or,

2. *Imperfectly Perfect*, viz. when that *confident assurance*, which a man sometimes hath, is at other times shaken by affliction and temptation, although never finally or totally destroyed, *Job* 13. 14, 5. *Rom.* 8. 38. 2 *Tim.* 4. 8.

Note here, these three things.

1. The *Perfectly perfect Faith* was never in any save only in Christ.

2. The *imperfectly perfect Faith* hath been, and is in many, and all true Christians should labour for it.

3. The

3. The *imperfect Faith* may be in the Lords younglings, and babes, who are but newly regenerated.

Qu. 2. *What is Faith? or, true Justifying and saving Faith?*

Ans. 1. For the answer hereof, I will lay down these several particulars.

First, *Faith* or *believing* follows illumination and the opening of the eyes; as *Numb. 24. 16. Job. 3. 19. 9. 39. Acts 9.*

Secondly, *Faith* is a habit or quality, wrought by the holy Spirit, *Rom. 5. 5. Eph. 1. 13.* whereby we are enabled to comprehend Christ, *Phil. 3. 13.* that is, the Love of Christ, *Eph. 3. 18.* whence comes the act of *confidence* and *assurance*, *Eph. 2. 12.* and therefore to those who demand, *unde?* from whence *Faith* is? we answer, from heaven, *Job. 3. 27. Jam. 1. 17.*

Thirdly, *Faith* gives a new mind, and a new life, *Gal. 2. 20. 5. 18, 25.* that is,

I. It makes us acknowledge our duty and service, and that we ought to serve God both in body, soul and spirit, *1 Cor. 6. 20.*

II. It makes us hate sin, acknowledge our sinfulness, and be ashamed of our sins, and cohabitation and conjunction with sin and sinners; *Psal. 120. 5 Rom 7. 24.*

III. It makes us seek the glory of God in and above all things; whence comes a desire after good, and unto every good work.

IV. It makes us ashamed of our childish affections and delights, and teacheth us to contemn and despise the world, with the vanities thereof.

V. It makes us to ruminare of heavenly things, and to desire to be there, *Phil. 1. 23. 3. 10.* It makes us set our affections upon those things which are in heaven, and to meditate continually of those joyes. *Animus ubi amat, non ubi animal.* Aug.

Fourthly, *Faith* gives internal peace: *Rom. 5. 1.* that is, assures us of our reconciliation with God. *2 Cor. 5. 19.* And,

Fifthly, spiritual and solid joy, *Rom. 8. 37.*  
*1 Pet. 1. 8.*

*Ans. 2.* The Apostle defines *Faith* thus, *It is the substance of things hoped for, and the evidence of things not seen.* *Heb. 11. 1.* whence the Father described it, (as follows afterwards) *Fides quod non videt: Faith* is that which thou seeest not, or more fully, *Faith* is the acquiescing of the heart in God, as in the author of life, and eternal salvation; that is, that by him we may be freed from all evil, and made partakers of all good, *Psal. 37. 5. Isa. 10. 20. Jer. 17. 7.* or,

*Justifying Faith* is a most firm and perpetual appropriation of the Love and Mercy of God, through the merits of Jesus Christ, to every penitent heart and faithful soul Or,

*Faith* is a sure and certain perswasion, whereby we assent unto every word of God delivered unto us, and whereby we are resolved, that the Promise of

of the free grace of God for Christs sake doth belong unto us. Or,

*Faith* is a firm and certain knowledge of the good will of God towards us, which is founded upon the truth of the free Promise of God in Christ, which Promise is revealed to our mind and sealed to our heart by the holy Spirit. Or,

*Faith* may be considered, either according to the derivation, or signification of the word.

First, *Grammatically*, *Fides à fido; dicitur fides quia fit*: it is called *Faith*, because it is made: and therefore *Faith* is twofold.

I. *Active*, *Faciens veritatem*, and is called *Fidelity*: *Hinc fides facta*.

II. *Passive*, *credens veritati*, and is called *Perswasion*: *hinc fides habita*.

Secondly, according to the *Greek*, *πίστις* and *πίσος* are taken either,

I. *Actively*, and thus God is said to be *faithful*, 1 Cor. 1. 9. and his word to be *faithful*, 1 Tim. 3. 1. 4. 9. and his *Ministers* to be *faithful*, 1 Cor. 4. 2. because God works *Faith* in his children by the Word and *Ministers* thereof: Or,

II. *Passively*; and thus they of the Circumcision, and *Timothies* mother, and divers others *believe* in God, *Acts* 10. 45. 16. 1. 2 Cor. 6. 15. Now the question here is concerning *Passive*, not *Active Faith*; and it may clearly be thus defined. True *Faith* is a certain perswasion of the Love of God, given unto us from the holy Ghost, by the word;

whereby being changed and renewed into new creatures, we have Christ dwelling in us, and leading us unto every good work.

1. *Faith* is a certain perswasion, *Rom.* 8. 38. *Heb.* 10. 22.

2. It is given or wrought by the holy-Ghost. *Rom.* 5. 5. *Eph.* 1. 18.

3. The holy-Ghost works *Faith* in us by the means and ministry of the word, *Iohn* 17. 10. *Rom.* 10. 17.

4 The holy-Ghost by the word having wrought *Faith* in us, we become renewed, and changed into new creatures, *Iohn* 1. 12, 13. 2 *Cor.* 5. 17.

5. We being renewed, and our hearts cleansed, Christ vouchsafeth to dwell in and with us. 2 *Cor.* 6. 16. 13. 5 *Galat.* 2. 20. *Ephes.* 3. 17. *Apoc.* 3. 20.

6. Christ dwelling in and with us, our *Faith* becomes active and operative, *Gal* 5. 6. I conclude this *Question* with a double testimony; *Quid est fides, nisi credere quod non vides?* *August.* in *Iohan.* *Fides est voluntaria certitudo absentium supra opinionem, & infra scientiam constituta.* *Hugo.*

Qu. 3. What is the difference between presumption, and a true assurance of salvation?

Ans. They differ thus, and in these things.

I. *Presumption* is natural, and from the very womb, but this *assurance* is supernatural.

II. *Presumption* is in those who make no account of the ordinary means of salvation; but this *assurance*

*assurance* comes by the reverend and careful hearing of Gods Word.

III. *Presumption* is in them who use not to call upon the name of the Lord ; but this *assurance* of salvation is joyned with that Spirit of Adoption, which is the Spirit of prayer, *Rom.* 8. 26.

IV. *Presumption* is joyned with looseness of life ; but this *assurance* brings alwayes along with it a happy change and alteration of conversation.

V. *Presumption* is peremptory without doubting ; but there is a *weak assurance* which is mixt with some doubtings, *Psal.* 77. 7, 8. *Mark* 6. 24. *Luke* 17. 5.

VI. *Presumption* will give a man slip in the time of sickness and hour of death ; but this *assurance* will then stick by him, and afford him comfort. *Isa.* 38. 3.

Qu. 4. *What is the difference between Faith and Sense ?*

*Ans.* 1. *Faith* is like a true *Clock* or *Watch*, which will shew us the hour, and time both by day and night, *Iob* 19. 25, 26. that is, in the time of affliction and adversity, yea, in the time of peace and prosperity, it will direct us.

2. *Sense* is like the *Dial*, it can neither shew the hour by night, nor by day, if a cloud do but interpose it self between the Sun and us : *Sense* comforts and believes only when it sees, as follows afterwards.

Qu. 5. *How do Faith, Hope, and Love differ ?*

*Ans.*

*Ans.* Faith considereth things as true; Hope as hard, but possible and proper to us; Love as good for us.

Qu. 6. How is Divine Faith distinguished from Opinion and Humane Faith?

*Ans.* 1. Divine Faith cleaves to the testimony of the word, 1 John 5. 9, 10.

2. Divine Faith is alwayes conioyned unto, and accompanied with a pious love unto God; Ro. 4. 20.

3. Divine Faith overcomes the world, Rom. 4. 18. 1 John 5. 4.

Qu. 7. How or wherein do Faith and Hope agree?

*Ans.* 1. In this, that they both respect the same benefits; and therefore Heb. 11. 1. Faith is said to be of things hoped for; and thus we both believe and hope for the resurrection of the body, and life everlasting. And,

2. In this, that they are mutually joyned in an inseparable bond; for he who by Faith is certain of the present good will of God towards him, is also in Hope certain of his good will to come, because God doth not change.

Qu. 8. How do Faith and Hope differ?

*Ans.* 1. I might answer more briefly, that they differ in these five things.

1. Faith respecteth *Verbum rei*, the word of the thing; Hope hath respect unto *Rem verbi*, the thing of the word, or that which the word promi-  
seth.

11. God as the first truth, is that which Faith leans



leans unto ; **God** as the chiefest good is that which *Hope* looks towards.

**I I.** *Faith* looks mainly at the authority and truth of the promiser ; *Hope* chiefly at the mercy and goodness of the promise.

**I V.** *Faith* looks only upon the object as present ; *Hope* looks upon it object as future.

**V.** The object of *Faith* is all divine truth, promises, threatnings, good and evil ; but the object of *hope* is only the promise, and good. Or,

*Ans.* 2. I may answer more fully, That *Faith* and *Hope* differ three manner of wayes ; viz. in their *Object*, *Order* and *Office*.

First, they differ in their *Object*, which is twofold.

**I.** *Faith* hath for its *Object*, things past, present, and to come ; but *Hope* only looketh upon future things. We *believe* that the world had a beginning, and shall have an end, and hath now a being. We *believe* that Christ was dead, is now in heaven, and shall come unto judgement : But we cannot *hope* for things that are past, they being irrevocable, and *hope that is seen is no hope* : Rom. 8. 24. and therefore we *hope* only for things to come.

**I I.** *Faith* hath for its *Object* the word of God : for we *believe* both the *promises* and *threatnings* thereof, and the *rewards* and *punishments* laid down therein, yea whatsoever is contained in the word ; but we *hope* only for things desirable. The *Object* of *Faith* is good and bad ; for we as well *believe* that there is a *hell* as a *heaven* ; that there are *Devils*

as well as *Angels* ; and eternal torments ; as well as everlasting happiness . but the *object* of *hope* is only *good* ; for we *fear* that which is evil . and *hope* only for that which is *good* , or at least which we suppose to be *good* .

Secondly, they differ in *Order* : for Faith is the cause of *hope*, *hope* the thing caused by *Faith*: *Faith* is the ground and foundation of *hope*, *Heb.* 11. 1. and therefore precedeth it ; and *hope* doth always follow after *faith* : whence if there be no *faith*, there can be no *hope*. *Faith* begets *hope* ; for by *believing* the forgiveness of our sins, and Gods promises for the present, we are encouraged to expect and *hope* for all future mercies. or, When *faith* believes the Promises it so believes them, that withal it begets *hope* in us, whereby we patiently wait and expect until the Lords due and appointed time comes, when he will perform, accomplish, and make good his promises unto us.

Thirdly, they differ in their *Offices* : For,  
1. The *Office* of *faith* is to apprehend the promises of things to come ; but *hope* relieth on the things promised, *Rom.* 8. 24. 1 *John* 3. 2

11. The *Office* of *faith* is to believe future mercies, ( as the resurrection of the body , and life everlasting ) as *present* in Gods Promises, which it applies unto us ; but the *Office* of *hope* is to expect them as *absent*.

111. The *Office* of *faith* is to tell or teach us, what we must believe ; but *hope* telleth us, How we must

must with patience tarry, wait, expect, and look for what we *believe*.

IV. The Office of *hope* is to sustain, support, and confirm *faith*, from whence it springs; that is,

1. *Hope* holds fast *faith*, lest by running too fast, or making too much haste, it should fall headlong, when God defers the accomplishment of his promises, which *faith* apprehends.

2. *Hope* confirms *faith*, lest it should stagger, or doubt of the promises; yea keeps *faith*, when it doth doubt and stagger.

3. *Hope* leads *faith* unto his last and principal scope and mark, yea nourisheth, cherisheth and restoreth it, that it fail not. *Faith* is the parent of *hope*; and *hope* like a good child helps to relieve its Father *Faith* in the time of need: whence the Apostle saith of the faithful, 1 Cor. 15. 19. *That if they had hope only in this life, they were of all men most miserable.* For what availeth it a man in misery, to *believe* eternal life, if he had not *hope* in time to obtain it, and therewith freedom and redemption from distress? But we have therefore comfort in *believing*, because we have *hope* of enjoying in due time.

Q<sup>u</sup> Wherein doth the Faith of believers now differ from that Faith which was in Adam in his innocency?

A<sup>n</sup>sw. In answer hereunto, observe, that the object of that *faith* which is in *Believers* is twofold. viz.

I. The whole will of God revealed unto us in  
his

his word; containing all Histories, Doctrines, Threatnings and Promises, of what kind soever; this is called *Legal Faith*.

11. The particular promise of remission of sins, and everlasting life by the death of Christ: this is called *Evangelical faith*. Now in this distinction between *Legal* and *Evangelical faith*, we must not conceive or conceit two distinct habits: for it is but one gracious quality of the soul disposing it to *believe*, or to the belief of all divine truth, which for the substance of it was the same in innocent *Adam*, with that which is in regenerate men; the difference standing only in these three things:

1. In the *degrees*: *Adam's faith* was perfect, because his understanding was fully enlightened, and his affections absolutely conformable to all holiness. We know but little, and by reason of our internal weakness, we *believe* but weakly what we know. And

2. In the *Original*: in *Adam's faith* was natural by creation; in us it is supernatural by the holy-Ghost's infusion. And

3. In the particular *object*: *Adam believed* God without reference to Christ the Mediator: we *believe* chiefly the promise of grace in Christ, and all other things with some relation to him.

Qu. 10. *What is the Nature and Excellency of true Faith?*

Ans. 1. It is a grace common to all the Elect;  
Tit. 1. 4.

2. It is a *working faith*, Gal. 5. 6. 1 Thes. 1. 3. 2 Thes. 1. 11.
3. It is a *precious faith*, 2 Pet. 1. 1.
4. It is the *faith of the Lord Jesus*, Rom. 3. 22. Jam. 2. 1. Apoc. 14. 12.
5. It is the *faith of God*, Rom. 3. 3.
6. It is the *faith of the Saints*, Rom. 13. 10.
7. It is a *most holy faith*, Jude 20.
8. It is a *mysterie* 1 Tim. 3. 9.
9. It sanctifies all things, Rom. 14. 23.
10. It only makes us acceptable to God, Heb. 11. 6.
11. It is one of the three principal graces and virtues, 1 Cor. 13. 13.
12. It only sustains and supports us, Rom. 11. 20. 2 Cor. 1. 24.
13. It is that whereby we live, Galat. 2. 20. 3. 11.
14. It is a fruit of the Spirit, Gal. 5. 22.
15. It is firm, stable, and certain. *Fides electorum aut nunquam deficit, aut statim reparatur. August. de corr. & grat.* The faith of the Elect is either not shaken, or soon rooted and settled; it being a building founded upon an immovable rock, Mat. 7. 25, &c.
16. It makes all things seem as nothing in regard of God. As the reason why a *Perspective glass* draws remote objects close to the eye, is, because it multiplies the *species*: so we by faith apprehending an infinite and everlasting glory, must needs

needs conceive any thing through which we look upon it, to be but short and vanishing.

17. It is as a candle in the night, or as a light in a dark place: for as a *Carbuncle* shineth in the night, and in darkness bringeth light unto the eyes; so *faith* shineth so bright and clear, both in the darkness of heresie, and in the night of persecution, that it cannot be overcome or extinguished of either. *Fides lampas est; quia sicut lampas illuminat domum, ita fides animam.* Chrysost. in Mat. 25.

*Scilicet ut fulvum spectatur in ignibus aurum, Tempore sic duro est inspicienda fides.* Ovid.

18. It makes invisible things visible, and teacheth us to believe what we see not. It is the efficacy of *faith* to believe what we see not; and it shall be the reward of *faith* to see what we believe. Greg. *Quid non invenit fides: attingit inaccessa, deprehendit ignota, comprehendit immania, apprehendit novissima.* Bern. sup. Cantic. *Ibi fides non habet meritum, ubi humana ratio habet experimentum.* Greg. but of this more by and by.

19 It is the foundation of the other vertues; *Fides lapis fundamentalis: Zanch.* As *Quick-silver* is the element or matter of all mettals, as a Philosopher *faith*; so *faith* is the *basis* or foundation of all vertues. As there appears outwardly no beauty in the tree root, and yet how sweet, or fair, or precious soever the fruit be, it comes from the root; so although *faith* be invisible, yet all the excellent fruits of holiness, which are in the life  
and

and conversation, proceed from Faith. *Sicut in radice arboris nulla prorsus apparet pulchritudinis species, & tamen quicquid est in arbore pulchritudinis, vel decoris, ex illa procedit; sic ex fidei humilitate quicquid meriti, quicquid beatitudinis anima susceptrum est, ex fidei fundamento procedit.* August. in Johan. Faith is like a Vine, whose branches are vertues, whose grapes are good works, and whose wine is Christian and holy devotion. *Dicamus fidem vitem, virtutes palmites, botrum opus, devotionem vinum.* Bern. in Cantic. And therefore faith is a grace of so excellent a Nature, that she bears away the Bell and Ball from all Graces.

Qu. II. *What are the Properties of true Faith?*

Ans<sup>r</sup>. These which follow: *True Faith;*

1. Is a cordial Faith, and not a bare labour of the lips: Faith is not a certain bare opinion of our brain, as the Papists and others dream: but it is a certain assurance of the heart, which drives men unto Christ, all humane help failing them, attributing unto him only the power and will of enriching them with all holy and heavenly graces.

2. It is a visible Faith, which may be seen by its works, and known by the fruits thereof.

3. It is a constant Faith, not leaving or giving over until we have found Christ, and obtained from him our requests.

4. It is a certain Faith; Rom. 8. 38.

5. It is a faith, which makes us rejoyce, and delight in the word, Iohn 8. 47.

6. It is a *revealed Faith*, wrought in us, and testified unto us by the holy Spirit, *Rom* 5. 5. 8. 16.

7. It is a *changing Faith*, which transforms us into the image of Christ, *Galat.* 2. 20.

8. It is a *rejoycing Faith*, which works in us joy unspeakable and glorious, *Colos.* 3. 3. 4. and *1 Pet* 1. 8.

9. It is a *heavenly Faith*, which sets the affections wholly upon heaven turning the eyes from all worldly things to the recompence of reward, *Col.* 3. 1. *2 Tim.* 4. 8.

10. It is a *most confident Faith*, holding nothing impossible; as appears,

I. From these places, *Math.* 17. 20. *Mar.* 11. 21, 23. *Luk.* 17. 6. *Heb.* 11. 33, 34. and,

II. From these two reasons;

1. Because that which true *Faith* dictates. the Lord dictates; for *Faith* is from the Spirit of God, and of truth, *John* 14. 17. 15. 26. 16. 13. *1 Jam.* 1. 17. and,

2. Becau'e *Faith* gives Christ unto us, and with him all things, *Rom* 8. 32. *1 Cor.* 3. 21. And therefore we should strive for a *full assurance of Faith*.

Qu. 12. *Whether is Faith an Act of the Understanding, or of the Will?*

Ans. It is an Act both of the Understanding and Will; that is, of the Understanding, as it is an Assent; of the Will, as it is voluntary; for Faith is a willing assent of the soul.

Qu. 13.



Qu. 13. *How manifold is the Act of Faith?*

Ans. Threefold. for

I. There is the Faith of *reliance*, whereby a soul doth rely upon God in Christ.

II. There is the Faith of *assurance*, whereby a man is perswaded of Gods love towards him, and his love to God, and that he is the child of God.

III. There is the *Faith* of acknowledgement, whereby a man doth own and acknowledge the cause and truth of Christ; but of this more by and by. Qu. 18.

Qu. 14. *Who or what are the Causes of true Faith?*

Ans. 1. The principal efficient cause is God the Father, who in the Son, by the holy Ghost, begets and nourishes Faith in our hearts, John 6. 29. Rom. 12. 3. Gal 5. 22. Eph. 2. 8. Phil. 1. 29. Hebr. 12. 2. As the river cometh from the fountain, so Faith cometh from the Lord. *Fides appellata est ab eo quod sit: ðne syllaba sonant, quum dicitur fides; prima syllaba est à factò, secunda à Deo.* August. Serm. 22.

Note here, How God doth work Faith in us: or, What the work of God is concerning our Faith; viz.

First, God, (*in massa corrupta praevisa*) seeing man subject to a total and final curse, and destruction, out of his Love to mankind desired to save some, and to that end decreed Christ for them: this is called, *The purpose of God*, Rom. 8. 28.

C 2

Secondly,

Secondly, God did of his free mercy in Christ ordain some to salvation, in this order :

I. He did take notice of so many as he would save, in his particular wisdom, *Rom. 8. 29.*

II. He did predestinate them (so known) unto salvation by Christ freely, having no respect to any thing in us, or, to be done by us.

III. These in time he doth call by the Gospel without, and by his Spirit within, begetting *Faith* in them.

IV. After they *believe*, he doth seal them unto salvation, *Ephes. 1. 13.* that is, doth justify them, *Rom. 8. 30.*

*Ans w. 2.* The *meritorious cause* of *Faith* is *Christ*: for as we are elected unto salvation in Christ, so we are saved by *Faith* in Christ, which is wrought in us by the Spirit for Christs sake.

*Ans w. 3.* The *ministerial cause* is the *holy Spirit* of God, *Rom. 8. 15. Gal. 5. 22.* for he enlightneth the mind, and makes it to understand the word, and moveth the will, making it to assent unto the word once understood.

*Ans w. 4.* The *moving cause* is *Gods Decree*, *Act. 13. 48.*

5 The *instrumental cause* is either,

I. The preaching of the word, *Zach. 8. 23. Job. 17. 8. 20. Rom. 10. 14. 17. 1 Cor. 3. 6. Eph. 2. 20. Col. 1. 6 7. 1 Tim. 3. 15.* or,

II. Miracles wrought, *Jeha 2. 3.*

6. The *material cause*, or subject wherein it remaineth,

maineth, is the *Understanding* and *Will* of man, *Luk* 24. 45. *Eph.* 4. 23 *Acts* 16. 14. *Rom.* 10. 10. The *material cause* whereof it is made, is none, for *Faith* is wrought by the sole and alone motion and efficacy of the holy Spirit, working by the word, whereby the mind is enlightned for the understanding, and the Will is moved for the assenting unto, and acquiescing in the word of God.

7. The *formal cause* is not *Love*, though *Faith* works by *Love*, *Galat.* 5. 6. no more then the body is the form of the soul, because the soul works by the body; but the *formal cause* is *trust* and *confidence*, whereby Christ being acknowledged with his benefits, is apprehended and applyed, *1 Cor* 2. 2. *2 Cor.* 4. 14.

8. The *final cause* is,

I. The glory of God, or, the celebration of his truth justice, bounty, and mercy, which he hath shewed in the sending of his Son, and in the giving of *Faith* in him.

II. Our Justification, and salvation; or that we may receive the blessings which are promised in the word.

Qu. 15. How many things are there in Faith?

Ans. Three.

I. An aptness, or readiness to believe.

II. An ability of adhering, and laying hold upon God.

III. An actual fastning upon him, by a lively Faith.

The first of these is like unto earth.

The second is plain earth, wherein the Tree is planted.

The third is the fruit which springs upon this Tree.

The first of these is taken away by infidelity.

The second by the sin against the holy Ghost.

The third by every sin, they being no fruits of *Faith*.

Qu. 16. *How many things are observable in true Faith?*

Ans. Two, the *Object*, and the *Act*.

Qu. 17. *What, or how manifold is the Object of true Faith?*

Ans. Threefold, for,

I. *Faith* looks upon temporal and corporal blessings, especially those which belong to the exornation, conservation, and consolation of this life, as outward peace, health, food, and prosperity in what we take in hand.

II. *Faith* looks unto, and upon spiritual things, as remission, reconciliation, righteousness, peace, joy, the gifts of the holy Ghost, life eternal, and the like.

III. The adequate *object* of true *Faith* is Christ, or, the Gospel, or, the promises; or, Christ revealed in the promises of the Gospel.

Qu. 18. *How manifold is the Act of Faith?*

Ans.

*Ans.* Fourfold ; viz. Knowledge, Judgement, Discerning, Apprehension, or Application.

First the *initial Act* of Faith, is the knowledge and understanding of the Gospel, and the heads thereof ; viz. of Christ, and of his natures, offices and benefits.

If it be here objected,

I. That *knowledge* is the subsequent reward of Faith ; as *Psal.* 119. 66. And,

II. That this is the difference between Faith and knowledge ; viz. that *knowledge* is founded and built upon some *reason* ; but Faith upon some *authority*. And,

III. That the Love of Christ which is apprehended by Faith, passeth knowledge, *Eph.* 3. 19. Then I thus distinguish of knowledge.

1. There is a *weak knowledge*, whereby we understand such things as are revealed unto us in the Word.

2. There is a *perspicuous and clear knowledge*, whereby we understand the things themselves, and apprehend them as they are. Now the former precedes Faith, and the latter follows, in the life to come ; for before we believe the Doctrine of the Trinity, the hypostatical union, &c. we ought to know, that such things are revealed in the word, although the things themselves exceed and pass our understanding.

Secondly, The next *Act* of Faith is *Judgement*, and that both of the *truth*, and *goodness* of the

Gospel; for as *S. Paul* saith, *Rom. 7. I assent unto the Law, that it is good*; so much more doth *Faith* assent unto the *Gospel*, that it is true and good.

Thirdly, Another *Act of Faith*, is *Adjudication*; when our understandings do conceive, and imagine that the promises of the Gospel belong particularly unto us.

Fourthly, The last *Act of Faith*, is *Apprehension* and *Application*; when apprehending, and laying hold upon the promises, we apply them unto our selves; or, when the *understanding* doth adjudge, or conceive, that the promises belong unto us, then the *will* doth apprehend the Promises and that with joy; *John 1. 12. 1 Tim. 1. 15. Hebr. 11. 13.*

Qu. 19. *How many things are observable in the Application of Faith?*

Ans. Five: viz.

First, The *ground*; which is the general, or definite Promise, made upon condition of *Faith*, concurring with Gods Commandments, and bidding us to apply the promises of Christ unto our selves.

Secondly, The *Means* to beget *Faith*; viz. the preaching of the Word of God, *Luk. 24. 45. Rom. 10 17.*

Thirdly, The *Order* of Gods working it; for,

I. The Law shews us the sight of our sins and misery.

II. It works in us compunction and  
terror,

terror, *Acts* 2. 37. *Romans* 8. 15.

III. Then the Law is made our School master, to bring us unto Christ, and to the consideration of the Gospel.

IV. Learning from the Gospel that our sins are pardonable, we then hunger after mercy, and Faith to apprehend mercy. Then,

V. This desire causeth us with bleeding hearts to crave and crie for mercy.

VI. Upon this follows some quieting of the heart, with some assurance of mercy, and pardon: and being thus bred, it is confirmed by the frequent use of the word, prayer, Sacraments, exercises of repentance, and daily experience of Gods Love and goodness.

Fourthly, The *Manner* how Faith doth apprehend, and see Christ, viz.

I. Faith apprehends Christ as the gift of God our Father; and therefore takes him as God gives him in the use of the means.

II. Faith apprehends Christ, with feeling of sweetness in him, and in the promises, *Psal.* 34. 8. *1 Pet.* 2. 3. And,

III. With an humble and contrite heart for sin, *Zach.* 12. 10. *Matth.* 11. 28. *John* 5. 35. And,

IV. With a strife against our own infidelity, and Satans temptations to doubting.

V. Faith apprehends Christ with the apprehension of inferiour and dependant promises.

*Matth.*

*Math. 6. 33. Rom. 8. 32. 2 Cor. 1. 20.* And,

VI. With transforming us into the image of Christ, *Luk. 8. 15. 2 Cor. 3. 18.*

Fifthly, The *Degrees of Apprehension*, and *Application*; these are either *Weak* or *Strong*.

First, *Weak apprehension* is when a man desires, and strives to apprehend, and apply the promises, but to his own thinking cannot: this *weak Faith* consists in two things: viz.

I. Want of feeling, by reason of that little life that is in it, as smoking flax: for an infant hath life, and sense, and reason, long before he discerns these things in himself. And,

II. Want of certainty, by reason it is overwhelmed with so many doubtings, that he dare neither say Christ is mine, nor not mine. For there is a double *certainty*: viz.

1. *Of Evidence*. And,

2. *Of Adherence*. Now though the *weak Believer* want the *certainty of evidence*, yet he wants not the *certainty of adherence*: though he be not sure that the promises belong unto him, yet he thinks it good to cleave to them. Now the reasons of this *weakness* are,

I. Want of experience; and therefore for the most part, it is in our first conversion, when we are unacquainted with Gods dealing with us, And,

II. Violence of temptation, especially if it prevail; for then *strong Faith* becomes *weak*; as  
we



we see in *Peter* after his denial, and in *David* after his adultery. And,

Secondly, There is a *strong apprehension* : viz. when a man hath a sure hold of Christ : as *Gen.* 32. 26. *Rom.* 4. 21. 8. 38.

Qu. 20. *How many things doth true Faith apprehend ?*

Ans. 1. The graces of Justification, and Reconciliation, *Rom.* 3. 12. 6. 1.

2. Adoption into the fellowship of sons, *John* 1. 12. *Gal.* 4. 4.

3. The Spirit of Sons ; that is, God, *John* 7. 38, 39. *Rom.* 8. 15, 16, 17. *Gal.* 3. 2. 4. 6. *Eph.* 1. 3.

4. The knowledge of God and Christ, which the world cannot take up or understand, *Iob.* 6. 68. 8. 30, 31.

5. Life eternal, *John* 5. 24. 6. 40. 47. 13. 16. 20. 31. *Rom.* 1. 16. 1 *Cor.* 1. 21. And,

6. The gifts and good things which we beg at Gods hands. *Mark.* 11. 23, 24. *Iam.* 1. 6.

Qu. 21. *How doth it appear, that we are saved only by Faith ; or, that by Faith only we come unto salvation, as was affirmed in the former Question ?*

Ans. 1. It appears most clearly by these texts of Scripture, *Habak.* 2. 4. *Mark* 16. 16. *Iob.* 1. 12. *Rom.* 1. 17. 3. 22. 4. 2. 13, 14. 2 *Cor.* 13. 5. *Gal.* 2. 16.

2. It appears hence ; salvation is to be had only  
in

in Christ. *Iohn 3. 16. Acts 4. 10. 12.* but we obtain Christ only by *Faith*. And,

3. It is hence also evident, because by *Faith* we obtain all the graces of the holy Spirit : whether,

I. The power of healing, *Acts 3. 16.* or,

II. Health it self, *Acts 14. 9.* or,

III. Internal peace, and joy, *Rom. 5. 1. 2. 1 Pet. 1. 8.* or,

IV. The Testimony, evidence, and seal of the holy Spirit, *Eph. 1. 13.*

Qu. 22. *How can Faith save us ? Is not Faith our action ? Is it not we who believe ? Can we by Faith, this action of ours, merit God or heaven ?*

Ans. *Faith* doth not merit Christ, but only applys the Merit of Christ unto us. For the understanding hereof, let us observe this order : viz.

I. Our *Physitian* is Christ, who came to call and cure those who were sick.

II. The *medicine*, or *αὐτὸν*, is the death and blood of Christ ; which he Paid, or Shed on the Cross. And,

III. Our *curing* and *healing* consists in the application of this medicine : or, we are recovered, and cured by applying, and taking of this Medicine by the hand of *Faith*. Neither is *Faith* our action, but being instructed, and strengthened by the holy Spirit, we *believe*, *Rom. 8. 15. Gal. 4. 6.* Yea again, he who stretcheth forth his hand to reach

reach a potion, and taketh what is prescribed for his curing and healing, doth not thereby merit health, and although he who in a brook being ready to sink, by catching hold of a rope thrown unto him, is saved, and comes safe to drie Land: yet he merits not hereby: and so we must confess and acknowledge, that even this power of apprehending, and applying of Christ by *Faith*, is given from above, comes from heaven, and is not of and from our selves.

Qu. 22. *What may we learn from hence, that we are saved only by Faith in Christ?*

Ans. 1. We may learn hence, what the end of preaching is: viz. that we might believe, and that Christ might dwell in our hearts by faith, Acts 15. 9. Gal. 4. 19. Eph. 3. 17. and therefore all should desire, and love preaching, that thereby faith might be begotten, and encreased in their hearts.

2. We may learn hence, How diligent we ought to be, in labouring for, and acquiring of true faith, and avoiding all deceits concerning it; as,

First, Some think themselves well enough: although they are not sensible of any thing within, nor of any grace in their hearts; but only of some natural or moral works in their lives. And,

Secondly, Some think they are well enough, because they have sometimes some legal terrors for their sins committed. But,

I. If this fear arise from the fear of Punishment, and not of the sin committed against God;  
And,

II. If it be fear without any joy; then there is small probability of true fear; or, that this fear springs from true *faith*.

Thirdly, Some have an *hypocritical faith*, which is only an *ignis fatuus*, and false presumption: such wanting both,

I. The assistance, operation, and strength of the holy Spirit within, in their hearts. And also,

II. Internal joy, and peace. And likewise,

III. True certainty and assurance, *Rom. 8. 38. 2 Tim. 4. 7.* Indeed it is true, that true *faith* may be *weak*: but,

1. In true *faith* this weakness and faintness continues not long, *Heb. 10. 38.*

2. The true *weak faith* is full of sighs and sobs for its weakness, crying daily, *Come Lord Jesus, come quickly.* And,

3. If *faith* be true, it will bring forth some fruits of renovation, be it never so weak; holding forth the signs, and symptoms of life more and more: although it be but a babe and suckling.

Qu. 24. *Who are here too blame?*

Ans. 1. Those who deny, that only *faith* saves us: for although the phrase be odious unto the *Papists*: Yet it is frequent with the *Fathers*, as *Bellarmine*, (*de Justific.*) acknowledges. Yea, *works* do not co-operate at all with *faith* in the matter

matter of salvation : for we must either be saved by grace only, or without grace, *Rom.* 11. 6. For Gods work of *faith*, and mans of *works*, is but a *Linsie-woolse* garment, or like two incompatible qualities, which cannot stand together.

2. They are too blame, who think that any *faith* will save them : for *faith* is an equivocal word, *Iam.* 2. 19. there being a true *faith*, and a *false* ; a *temporary faith*, and a *firm* : a blind presumption, and a seeing, sure, and certain perswasion.

3. They are too blame who hold that true *faith* merits salvation : for it is only the death of Christ which merits salvation for us : yea we are not saved by any merit of *faith*, but by the action of applying Christs merits unto us : as it is the medicine that cures, and heals, and not the hand that receives the medicine. And,

4. They are too blame, who say, that *faith* is a humane action, and is not given from heaven : for God works *faith* in us by his holy Spirit, *Rom.* 8. 15.

Qu. 25. *How many wayes doth true faith work ?*

Ans<sup>w</sup>. True *faith* works four manner of ways : towards God, towards our neighbour, towards our selves, and against *Sathan*.

First, True *faith* works these things towards God : viz.

I. A quiet and peacable conscience, *Rom.* 5. 1. 8, 33, 34.

II. Love

II. Love, *Luk.* 7. 1. 47.

III. Hope, *Rom.* 4. 20, 21. 5. 3. *Heb.* 11. 1.

IV. A confident boldness in our approaching unto him, *Habak.* 3. 6. *Math.* 9. 21. *Mark.* 2. 4. *Eph.* 3. 12. *Heb.* 10. 22.

V. A confession of the truth believed, *Rom.* 10. 10. 2 *Cor.* 4. 13.

VI. Obedience. *Rom.* 1. 16, 17. *Heb.* 11. 8. 17.

VII. Perseverance, *Ioh.* 6. 68.

VIII. A commending of the soul and spirit unto God, *Acts* 7. 49, 50.

Secondly, *Faith* works these things towards our *Neighbours*: that is,

I. Towards the elect it works concord, unity and unanimity *Acts* 3. and 4. Chap.

II. Towards all humanity, courtesie, pitty, and mercy.

Thirdly, True *faith* towards a mans self works these things.

I. Patience, and glory ng in affliction, *Rom.* 5. 3. whence,

1. Sometimes *faith* and *patience* are joyned together; as 1 *Thes.* 1. 14. And,

2. Sometimes *faith* and *joy.* *Heb.* 10. 34.

II. It takes away anxiety of mind, and dejection of spirit in trouble, *Math.* 6. 25, 26. when wicked men faint and fear, then those who are confirmed in *Faith* are free from carefulness.

III. Con-

III. Consolation in God, *John 14. 1, 2.*

IV. Such a measure of grace and strength, that for Gods sake we can undergo the greatest dangers and tryals; as we see in *Moses, Gideon, and David, Heb. 11. 25.*

Fourthly, True *faith* works against *Sathan* :  
For,

1. It is a shield and buckler against him, *Ephes. 6. 17. 1 Pet. 5. 6, 7.*

II. It overcomes the world, *1 John 5. 4.* and that,

1. Whilest we trample our corruptions and concupiscence under our feet, by a Godly victory over them And

2. Whilest we overcome all our afflictions, as well as our affections.

Qu. 26. *What is the Foundation of faith ?*

Ans. 1. Not our *works*, nor any thing in us : As a Light or Lamp is not lighted or kindled with oyl, but is nourished by oyl : so *faith* doth not spring from *works*, but is nourished by *works*. *Chrysost. hom. 18. op. imp. Faith* is a miracle of miracles; for its founded as the earth, upon meer nothing in it self, yet it bears the weight of sins, devils, yea of God himself.

Ans. 2. As our *Works* are not the *Foundation* of our *Faith*, so neither the words nor *writings* of the *Fathers*. This being controverted between us and the *Papists*, I will a little enlarge it : It being demanded, *Whether or no we may build*

our Faith upon the antient Fathers ?

First, The *Papists* sometimes say absolutely *Yes*: thus *Gregory de Valent. tom. 3. pag. 291. d. saith, The Protestants in the questions of Faith, should enquire on what side the Fathers stand, that it being known immediately without any other examination, they might embrace that Doctrine which the Fathers of old judged to be true.* So another of them (*Brist. Mot. 14.*) cries out, *What the Fathers believed I believe ; what they held I hold ; What they taught I teach ; and what they preached I preach.*

Secondly, Some of the *Papists* are not so lavish as these, but limit their answer thus; *That which all the Fathers deliver with one consent, is infallibly true, and a sure Rock for us to build our Faith upon.* This seems reasonable, if it were not a stale to deceive us, and a meer juggling trick to blear our eyes : for we must observe well what they mean, when they say, *All the Doctors, or the Fathers consenting in one, are to be assented unto* : the meaning whereof is not, that they know the judgement of all at any time (unless it be very rare) but this is it : (*Greg. a Valent. tom. 3. f. 290.*) They are to be counted *all the Doctors*, whose authority is such, that the circumstances of their learning, piety, and multitude considered, they alone may justly be regarded, and the rest neglected as nobody, if they be compared with these. And thus one or more *Doctors* erring, may be pressed with the authority of



of the rest. Here we see one brave device, that although they brag of *all the Fathers*, and say, they will refuse nothing wherein they *all consent*, yet when it cometh to scanning, they have no hope so much as to find this *consent of all*, but refer it to their own discretion, wisely to judge by circumstances, who are *All*, and what the *Consent* is. Another brave device of theirs is, to give sovereign authority to the *Pope* over the *Fathers*, to explain their meaning, to allow them, disallow them, purge them, and fit them to their purpose. If the *Reader* desire to see this clearly confirmed, let him peruse *D. White* his way to the true Church, fol. 328. sect. 11.

Thirdly, Some *Papists* of as good credit as the former, answer the question negatively, *That they care not what the Fathers say, neither doth their authority move them at all; and therefore they will be sure not to build their Faith upon them.* Here,

1. They speak of the *Works and Writings* of the *Fathers* in general, as *Marsilius* saith, *Def. p. 413.* He will receive whatsoever they bring consonant to *Scriptures*, but whatsoever they bring dissonant from them, he will reject upon the authority of the *Scripture*, whereto he will lean. *Turrecremata* saith, (*In. c. Sanct. Rom. d. 15. n. 12.*) *The Writings of the Fathers bind us not to believe them in all their opinions, but we may lawfully contradict them where they speak against the Scripture or the truth.* And *Posservine* saith, *Bibl. select. lib. 12. cap. 23.*

*Some things in the Fathers, wherein they dissented from the Church, are judged, and rejected.*

II. They reject the *Fathers* one by one ordinarily, when they cross *Romes* Doctrine : many examples the Reader may see hereof in our fore-named *White*, pag. 330. sect. 13.

III. The *Papists* basely slight the *Fathers*, although many of them agree in one and the same thing : e. g. In the question touching the cause of *Predestination* one saith, That *Chrysostom*, *Origen*, *Ambrose*, *Hierom*, *Augustine*, *Theodoret*, *Gedulius*, *Theophilact*, *Oecumenius*, and *Theodulus*, held, that the prescience of *Merits* was not the cause of *Predestination*, as *Pelagius* maintained, and yet he prefers the opinion of him before them : (*Sixt. Senens. bibl. lib. 6. annot. 241.*) thus bravely rejecting ten *Worthies* at once. Another saith, (*Mich. Medin. orig. sacr. hom. li. 1. cap. 5.*) that *Hierom*, *Augustine*, *Ambrose*, *Sedulius*, *Primasius*, *Chrysostom*, *Theodoret*, *Oecumenius*, and *Theophilact*, (which are the chiefest of the *Fathers*) in the question concerning the difference between a *Priest* and a *Bishop*, held the same opinion which *Aerius*, the *Waldenses* and *Wickliffe* did, whom he counteth for *Hereticks*, and chargeth the *Fathers* with the same heresie. In the matter touching the *Baptism* of *Constantine the great*, they (*Baron. an. 324. n. 43. & 50 & inde*) reject *Eusebius*, *Ambrose*, *Hierom*, *Theodoret*, *Socrates*, *Sozomen*, and the whole *Council* of *Ariminum*, saying, *They de-*  
*serv*

*serve no credit, because not they, that is, the Fathers, have Written the truth; but themselves, that is, the Papists, have truly related, that he was baptized by Eusebius the Bishop of Nicomedia. Thus we see how the Papists esteem of the Fathers, and their Writings, when they sute not with their own Tenents.*

Fourthly, The *Works* and *Writings* of the *Fathers* are *purged*, (I should rather say *polluted*) by the *Papists*, and adulterated, corrupted, gelded, and changed by them: and therefore we are not now by any means to build our *Faith* upon them. I desire my studious *Reader* to peruse *Perkinsi Problema*, pag. 2. &c. ad 44. And *Censura quorundam Scriptorum*, *Auctore Roberto Coco*, where he shall find this answer abundantly confirmed.

Fifthly, The *Fathers* in many things dissented among themselves, and therefore we cannot build our *Faith* upon them; because the *foundation of Faith* ought to be firm, and infallible, truth being but one.

*Theophilus* calleth *Epiphanius Heresiarcham*, the grand Captain and Father of Hereticks. *Gennadius* saith, that *Augustine* was not far off from being an Heretick.

*Hierom* writing to *Augustine*, saith, *In Epistola tua quedam heretica esse judicavi*, I conceive there are some heretical opinions in your *Epistle*. And *Augustine* wisheth *Hierom* to acknowledge his error and recant. *Jewel* def. of the Apol. f. 378.

Sixthly, The *Fathers* have erred in many things, and therefore are neither firm, nor fitting pillars to build our faith upon. This a learned *Papist*, (*Canus loc. theol.* l. 7. c. 3. concl. 2.) doth acknowledge in these words; *The Canonical Authors, as being directed from above, do alwayes hold a perpetual and stable constancy in their Writings; but the Fathers being inferiour unto them, fail sometimes, now and then contrary to the course of nature, bringing forth a monster.* And another of them (*Anselm. comment. in 2 Cor.*) saith, that in the *Books which the Church readeth, many times are found things corrupt and heretical.* Thus *Hilary* denied that *Christ* in his sufferings had any sorrow: (*Refert. Bellarm. de charit. l. 4. c. 8.*) *Clemens Alexandrinus* saith, that *Christ* did not eat and drink out of any necessity, but only to shew that he had a true body: and that both he and his *Apostles* after their death, preached to the damned in hell, and converted many, *Strom.* l. 6. & l. 3. *Cyprian* held rebaptization; and *Athenagoras* condemned marriage.

Seventhly, We *Protestants* do not deny the *Fathers*, but receive them with all reverence; studying their writings, and accounting their *Books* as most excellent monuments of *Antiquity*: but we dare not make them rules of *Faith* in themselves, by which, *Doctrines* of truth are established; but we allow, and affirm the *Scriptures* only to be judge, whereby we trie both the *Fathers*, and our selves.

selves. *Faith* comes from the *Word of God*, not from the *writings of men*, *Rom.* 10. 14. and therefore the *Word*, not the *Fathers*, must be the rule of our *Faith*: and by the proportion and analogy of *Faith*, and truth therein contained, all opinions are to be proved. I conclude this *Quere*, *Whether or no we may build our faith upon the ancient Fathers?* thus. .

I. That the *Fathers* may err.

II. That many of them may err together.

III. That the learned of this present age in many things have more understanding then the *Fathers* had; we being (as *Dominicus Bannes* a Doctor of the Church of *Rome* said, pag. 58, 59.) like children standing on the shoulders of *Gjants*, who being lift up by the taleness of the *Gjants*, see further then they themselves.

IV. Lastly, That therefore with reverence they may in some things be refused.

Thus we see, that neither our *works*, nor the *Fathers writings*, are the *Foundation* of our *Faith*.

*Ans.* 3. The *Word of God* is said to be the foundation of our *Faith*: *Oportet discentem credere, Aristot.* The Schollar must believe, and be directed by his Teacher; especially in Divinity, *Credendum ut intelligas, non intelligendum ut credas. August.* We must believe the word, that we may understand it, not understand the word that we may believe it: we must receive the word with

meekness, *Jam.* 1. 21. not presuming to understand above that which is meet, *Rom.* 12. 3. we must not turn from the word, either to the right hand, or to the left, because if there be any truth, it is there, *Deut.* 5. 32. *Rabby Joseph Albu* saith, That the *Jewish faith* is founded upon *three foundations*; viz. Upon the Unity of the Divine Essence, upon the Law of *Moses*, and upon the eternal reward of good works, and punishment of evil. Now all these are learnt from, and laid down in the word of God.

*Ans.* 4. Christ only is that foundation upon which the spiritual building of the Church is raised, and upon which our faith is founded, *Matth.* 7. 24. But of this amply and fully God willing, when in the *Large Work* promised, I come to speak of the Son of God. what he is in Himself, and what he is unto, or in regard of us.

*Qu.* 27. *What necessity is there of Faith?*

*Ans.* 1. As nothing is delectable unto men without light, so nothing is acceptable unto God without faith, *Heb.* 11. 6. *Without faith it is impossible to please God.*

2. An historical knowledge of Christ without Faith, profits us nothing, *Mark.* 1. 24. *Mat.* 7. 22. For,

1. Only Faith truly fructifies: true repentance and conversion is from Love, and Love is from faith, because it perswades that Christ is ours. And,

II. Know-

II. Knowledge without *faith* makes us more indocible ; for an ignorant man is more easily persuaded to that which is good then a worldly wise man, who is conceited of his own knowledge, and wisdom : and therefore ,

III. Knowledge without *faith* is so far from helping, or profiting us , that it brings a greater judgement upon us.

*Ans.* 3. Without *Faith* no man can gain Christ, or the Love of Christ : or, until we *believe* in Christ, we can neither be assured of his presence with us, nor of his love to us, nor of any interest in him, *Habak.* 2. 4. *Mark.* 3. 5. 6. 5. *Iohn* 1. 12. and 3. 15, 16, 18, 36. *Acts* 8. 37. *Rom.* 1. 7, &c. unto 3. 28. *Gal.* 3. 11.

4. Without *Faith* there can be no salvation; or, except we *believe* we cannot be saved. *Anima si credit, est ad vitam immortalis; si non credit, ad poenam indissolubilis.* *August.* If the soul *believe* in Christ, it shall be preserved for ever in everlasting blessedness : But if it be without *belief*, it shall remain for ever in infernal wretchedness. *Fides religionis catholicae, lumen est animae, ostium vitae, fundamentum salutis aeternae.* *Chrysost.* in symbol. That it is *faith* only which giveth salvation ; or , that there can be no salvation without *faith* , doth appear,

1. From these Scriptures. *Iohn* 3. 36. 6. 40. 47. *Rom.* 3. 22, 25. 11. 20. 2 *Cor.* 1. 24. *Gal.* 2. 20. And,

II. From hence, because we are absolved, not by defending or pleading that we are just or righteous, (for if we should so say, we should lye, *1 Job. 1. 8.*) but by proving our pardon, and remission, *1 Cor. 6. 10. Psal. 32. 1. Tit. 3. 2. &c.* Now neither our merits, nor any thing that is ours can prove unto us, That our sins are pardoned, or procure unto us the remission and pardon of them. And,

III. Christ is to be gained, and apprehended, *Rom. 13. 13.* Now *faith* is the hand that apprehends him, and the *Anchor* that lays hold upon him. And,

IV. It is thus further cleared, because other vertues, graces, and gifts, are the fruits of *faith*; as hope, joy, and the like: and serve to confirm, corroborate, and augment *faith*, *2 Cor. 10. 15.* And,

V. Because no works done out of *faith*, can avail us unto eternal life. A man void of *faith* may,

1. Lament his sins committed, as *Cain*, *Judas* and *Ahab* did. And,

2. He may be true in his words, and promises, though he lose by it. And,

3. He may be charitable to the poor, and rich in charitable works, *1 Cor. 13. 2.* And,

4. He may profess the truth, and joyn himself to the society of Gods children; as did *Simon Magus*, *Acts 8.* and *Saul* when he prophesied, *1 Sam.* And,

5. He



5. He may reverence the Word of God, as *Herod* did. *Marke* 6. 20. All these and much more a man may do, and yet not be one whit benefited thereby unto salvation, because they may be in a man in his natural condition.

Qu. 28. *How doth faith save us ?*

Ans. 1. We are saved diversly : For,

I. God the Father saves us *primarily* :  
And,

II. God the Son saves us *meritoriously* ;  
And,

III. The Gospel of Christ saves us *declaratively*, *1 Cor.* 1. 18, 21. And,

IV. The Ministers of the Gospel save us *instrumentally*, *1 Tim.* 4. 15. These are generals.

Ans. 2. That saves us which adjoyns us unto Christ, and engrafts us into him; viz. which reveals Christ unto us. Here are two actions; viz.

I. An immediate action, but *secondary*; namely, *faith*, whereby we apprehend Christ. And,

II. A mediate action, but *principal*, namely, the holy Spirit, who teacheth us within to *believe*, *Rom.* 8. 16. And therefore we must say, That the first cause of salvation is the work of grace in us but this work is neither righteousness, nor joy, but peace, which ariseth from *faith*, shewing unto us our reconciliation unto God, *Rom.* 14. 17.

Ans. 3. For the better understanding of the causality,

causality, and order of our salvation, observe three things.

I. *Faith* causeth righteousness, (as the tree the fruit) and joy springs from them both.

II. This fruit of *faith*, cannot give *faith*, but only confirm it ; that is, it encreaseth *faith* in him who hath it, but doth not give it unto him who hath it not. And,

III. Salvation and grace is wrought in this order, at least ordinarily ; viz.

1. *Faith* is infused into the heart.

2. Then there is a sincere desire to obey God ; and that in newness of life. And,

3. Then comes strength of grace, which doth so raigh, that sin cannot domineer within ; or over us. And,

4. Then *faith* comes to be strong, and certain, and is both the beginning and ending, 2 Cor. 10. 15. And,

5. Then from hence comes joy unspeakable, and glorious, Rom. 14. 17. And therefore we may say, that the work of grace in us saves us ; but,

I. We must not exclude *faith*, neither say, That the work of grace besides *faith*, or over and above *faith* saves us. But,

II. That grace working by *faith* saves us : and this is consonant to the whole course of Scripture.

Qu. 29. When or wherein is Faith necessary ?

Ans<sup>r</sup>.

*Ans.* 1. In prayer, or when we pray, *Mat.* 21. 22.

2. When we hear the word preached, *Rom.* 1. 16. *Heb.* 4. 2.

3. When we are in any distress, danger, tribulation, or trouble, either by reason of enemies or evils, *Heb.* 11. For,

————— illos,

*Si fractus illabatur orbis,*

*Impavidos ferient ruinae. Horac.*

Those who trust in the Lord, shall be free from the fear of evil, even in evil times, and from the malice of foes. *Suetonius Tranquillus* telleth us, that *Titus* the Emperour being advertised that the *Consuls* would kill him, and usurp his Empire, answered; Even as without the divine will and providence I could never have possessed the Imperial crown, so without their permission and sufferance, it lieth in no mans power to deprive me of it: for to us men it belongeth only to keep the Imperial jurisdiction, and to the Gods alone to give and defend it. *Marcus Antonius* would not believe that *Avidius Crassus* would ever have deposed him; and his reason was, Because the Gods had greater care of him, then to let *Crassus* wrong him undeservedly. Thus *David*, *Psal.* 11. 1. *I have put my trust in the Lord, why say ye then unto my soul, Fly as a fowl unto the mountains?* as if he would say, True faith expels fear.

*Qu.* 30. How is true faith to be proved, tried or approved? *Ans.*

*Ans.* 1. By Examination, 2 *Cor.* 13. 5.

2. By affliction, *Jam.* 1. 3. 1 *Pet.* 1. 7.

3. By our Love and affection unto the Word, *Psal.* 119, 81, 97, 111, 113, 131. For,

I. The word is the object of *faith*; and the means both to beget, and nourish it, *Rom.* 10. 15. 1 *Pet.* 2. 2. And,

II. *Faith* covets and desires to be wise unto that which is good: and this the word works, *Psa.* 119. 98, &c. For,

1. It teacheth us to obey, *Psal.* 119. 9, 107, 133. And,

2. It leads and brings us to God, Christ, and to the knowledge of heaven, our Countrey.

3. Without the word, there is no light, or, nothing but darkness, *Isa.* 8. 20. And,

III. *Faith* desires to encrease and grow greater; this it doth by the word, 1 *Peter* 2. 2. And,

IV. *Faith* desires comfort: this it hath in the Word, *Psa.* 119. 92. And therefore let us endeavour to delight in the word, if we desire to approve our *faith*; Remember,

1. It is one thing to hear the word. And,

2. Another to understand it. And,

3. Another to taste the good word of God, or to relish the word to be good, *Heb.* 6. 4. that is, to perceive the truth of the goodness and sweetness thereof. And,

4. It

4. It is another thing to hunger after the word, *Luke 11. 27. Lord, give us evermore of this bread.* And,

5. It is another thing to delight in the Word. *Isa. 58. 13.* This is the true tryal of *faith*; when we are continually conversant about the word, either reading it privately, or hearing it publickly, or meditating daily of the many good things we gain thereby, and the like. Thus *faith* is to be proved by examination, affliction, and by our Love unto the Word.

*Ans. 4. Faith* is to be proved and approved by works. *Luther* was wont to say, that *faith* doth *pinguescere operibus*, grow fat and well-liking by or with good works. *Faith* should be in the soul as the soul is in the body, which is not there idle, or in vain, but is still stirring, and shewing it self by motion and action. *Faith* without works, is like a Bird without wings, who though she may hop with her companions here upon earth; yet if she live till the worlds end, shee'll never flie to heaven. *Faith*, *Instrumentum percipiendi & recipiendi Christum*, the instrument that receives Christ to Justification, and partakes all his merits to salvation, declares us then to be just, when accompanied with good works. *Faith* is the root, good works the fruit: where fire is, there is heat; where a soul is, there is life: *Fides à fiendo*, and where *faith* is, there are works. *Habet vitam aeternam fides, quia fundamentum est bonum: habent & bona facta quibus*

*bus vir justus & dicitur & rebus probatur. Ambros. 2. offic.*

2. Faith hath eternal life as a good foundation. He who believeth is not condemned, *Iohn 3. 8.* and good works have the reward as an approbation, because faith is shewn by works, and works are manifest unto all. *Fides probatur per opera. Chrysost. hom. 1. in 1 Thes. 1.* Faith is tried by works. *Fides similis est venusto corpori vita destituta. Chrysost. hom. 8. in 2 Tim. 3.* Without works, faith is like to a fair and beautiful body void of life; to a golden picture, or statue.

More particularly, it appears that faith is to be proved and approved by works, four manner of ways: viz.

I. By these places of Scripture, *Mat. 5. 16. Phil. 2. 15. Tit. 3. 8, 14. Heb. 2. 14. Jam. 2. 18. 20, 22. 2 Pet. 1. 5. &c.* And,

II. From nature; for naturally the tree is known by his fruit, *Mat. 7. 20.* and the fruit of faith is works, *Gal. 5. 6. 22.* whence the Apostle conjoyns them, *Eph. 1. 15.* yea by our fruits we are known what we are, *Iohn 13. 35. 1 Iohn 3. 5. 14. 4. 13.* And,

III. From the precept of the Lord, who hath commanded us to testifie both our faith and Love unto him, by our obedience, *Iohn 14. 15. Tit. 2. 11, &c. 1 Thes. 4. 3.* And,

IV. From our vocation, *Eph. 2. 10. 1 Thes. 4. 7. Jam. 1. 27.*

Qu. 31. *What may we learn from hence?*

Ans<sup>w</sup>. 1. That if our *faith* be to be approved by works, then works are no more the cause of Justification, then an Apple is the cause of the grafting, and planting of the tree.

Note here, that there is a double plantation:

I. Of good apple trees; for some plant excellent, and profitable fruit. And,

II. Of wild trees, which of themselves will never bear any good or pleasant fruit, and such plants are we. For,

1. The Lord plants us. And then,

2. He cuts us off. And then,

3. He grafts grace in us, or, engrafts us into Christ. And then,

4. We bring forth good fruit.

Ans<sup>w</sup>. 2. We may learn hence, that *faith* which works not, is no true *faith*, Jam. 1. 23. 2. 17. and therefore this may be applyed;

I. To carnal men, who brag of their *faith*, and hope, while in the mean time they live in sin, Rom. 6. 2. whereas sin and grace can no more live in one and the same heart, then the *Ark* and *Dagon* could stand in one *Temple*. And,

II. To novices, and fresh-water souldiers; who beginning to perceive some conversion to be wrought in their hearts, are ready to stop stay, and stand still, as though no more now need to be done: whereas they should strive unto

perfection, *Titus* 3. 8. *2 Peter* 1. 10.

Qu. 32. *What rules must we observe and follow for the approving of our Faith by our works?*

Ans. These which follow.

I. Do not perform good works only sometimes, *e tenatā*, by chance, or upon some special occasion; but make it *τὸ ἐργον ὡς καὶ ποιεῖς ἅρως*, not our holiday work, but our daily labour: Let our study, care, and endeavour be to serve the Lord, *1 Cor.* 6. 20.

II. Principally have a care of the inward man, labouring that all carnal affections may be subdued in us; all Sathans strong holds in our hearts demolished; and our hearts established with grace, *Ephes.* 4. 22, &c. *Colos.* 3. 5, &c. *Rom.* 10. 20. *2 Cor.* 10. 4.

III. Neglect not eternal works of holiness, for *Fides est sanctissima*, Faith is most holy, *Phil.* 1. 27. *Jude* 20. And,

IV. Omit not, but add unto these the works of honesty, and righteousness, *Phil.* 4. 8.

Qu. 33. *What are the Adjuncts of true Faith?*

Ans. 1. *Latimer* saith that faith is like to some great Lady, who hath her Gentleman-Usher going before her, which is the knowledge, and acknowledgment of sin, and a noble or honourable company of attendants waiting upon her.

Ans. 2. More particularly, the *Adjuncts*, or the graces and vertues accompanying, and attending



ing upon this *Queen Faith*, are these ;

1. Repentance, *Mark* 1. 15. *Acts* 19. 18. 11. 21.

2. Obedience, *Iohn* 1. 12, 13. A man cannot live without lively *faith*, and *faith* is not lively without a holy life. *Faith* in Christ must be seconded with faithfulness unto Christ ; as we must have *faith* in him, so by obedience we must keep *faith* unto him. As fire cannot be without heat, nor the Sun without light ; so a *justifying Faith* cannot be without sanctified obedience ; for as water maketh the earth fruitful ; so *faith* enricheth the man endued therewith, with good works : As *Fabrizio* the famous *Italian* at the conflict of *Ravenna*, bare in his Shield A *Touch-stone*, with this *Motto*, *Fides hoc uno, virtusque probantur* ; importing thereby, that his vertue and *faith* should of all men be known by touch and tryal.

3. Peace, *Rom.* 15. 13.

4. Joy, *Acts* 16. 34. *Rom.* 15. 13. 1 *Pet.* 1. 8.

5. Hope, *Rom.* 15. 13.

6. Confidence, *Mark* 5. 36.

7. Divine worship, *Iohn* 9. 38.

8. A good conscience, 1 *Tim.* 1. 19.

9. Patience, 2 *Thes.* 1. 4. *Hebr.* 6. 12. 1 *Pet.* 2. 6.

10. Sincerity, 1 *Tim.* 2. 7.

11. Charity, *Tit.* 3. 8.

12. Love unto God, *Gal.* 5. 6. 1 *Tim.* 1. 14.

13. Love unto our brethren, 1 *John* 3. 23.

14. Unity, and concord with the brethren, *Acts* 4. 32.

Q<sup>u</sup>. 34. *What are the notes, marks, and signs of true Faith? or, by what signs or marks may true Faith be discerned?*

Ans<sup>w</sup>. This question might be answered from the former; but I will add thereunto, That *faith* may be known by these and the like signs: viz.

1. It enables us to resist sin, *Eph* 6. 16.

2. It makes us desire to be more fully assured of Gods favour, and to be reconciled unto him, *Psal*,

31. 16. 84. 5. 106. 4.

3. It makes us desire to please God, though we displease our selves, *Gen*. 22. 10. *Hebr*. 11. 5.

4. It doth in such measure purifie the heart from noisom lusts and affections, that there is a continual fighting, and striving against them.

5. It makes us to long after Christ, and a fuller tast of his sweetness, *Cant*. 1. 2.

6. It works in us the sweet fruit of heavenly, and spiritual joy, *Phil*. 1. 25. 1 *Pet*. 1. 8.

7. It strives against doubting, *Iudg*. 6. 17.

8. It makes us, when we are not sensible of it, to complain bitterly for the want of it: *John* 3. 23.

9. It makes us fervently seek to be settled in believing, *Psal*. 77. 3, 8, 9, 10.

10. It makes us careful to seek and search diligently for the sin which hinders the settling of our faith, and to be industrious in our endeavours to expell it, *Psal.* 32. 5. *Hebr.* 12. 1. *1 Pet.* 2. 2.

11. It makes us desire to perform the works of obedience, not only in word, but in deed also; that is, by a renewed, changed, and purified life and conversation; that is,

I. It makes us obey God otherwise then we were accustomed, that is, in sincerity, and singleness of heart, by an universal, and continual obedience with Love and delight therein. And,

II. It makes us labour to find out all the relics of sin and pollution, and to approve and allow of none, but to condemn, and relinquish all.

12. It makes us truly humble; or, true faith is known by true humility.

That true faith is, and makes us humble; appears two manner of ways: viz.

I. From these places, *Mich.* 6. 8. *Zeph.* 2. 3. *Math.* 11. 29. 18. 4. *Eph.* 4. 2. And,

II. From hence, because faith opens the eyes of the mind, giving unto the Believer a double knowledge: viz.

First, of his state, that is, it lets him see that,

I. The glory, honour, and the riches of the world are but vain things, and unable to save: *Prov.* 11. 4. And,

II. It discovers unto him his sins, and takes off all figg-leaves of excuses. And,

III. It lets him see, that his own best righteousness is but but like a polluted ragg; *Eph. 4. 10.* And,

IV. It shews him, that hitherto he hath been deluded by dreams. And,

Secondly, of his *hope*; viz, that,

I. He deserves nothing at Gods hands; And,

II. That of himself he can do nothing that good is. And hence he comes to be truly humble and lowly.

13. The last sign of Faith is Love, *1 Tim. 1. 14. 1 John 3. 23. Faith works by Love, Gal. 5. 6.* and where there is no love, there is no faith; and where no true love, no true faith: and therefore we should examine whether we love God or not: and that not only lightly in word, but solidly in heart.

Qu. 35. *Whether may Faith be without love or not?*

Ans. *Bellarmino* upon this question reports our division of faith into these three kinds thereof. viz.

I. Into an *Historical faith*.

II. Into a *Miraculous faith*.

III Into a *Faith of promises*; which faith he subdivides

1. Into a *general faith*. And,

2. Into

2. Into a *particular* : and from this division of *faith*, lays down this position concerning *faith*;

*That the faith of promises may be without Love.*  
But this *Division* is lame ; for he should again have subdivided it into a *true justifying faith*, and a *false Temporary faith* : and then he had furnished us with this answer to his *Thesis* ;

That the *false Temporary faith of promises* may be *without Love* ; but not the *true Justifying faith*.

Qu. 36. *How doth it appear, that true Justifying faith cannot be without Love ?*

Ans. From these and the like grounds , and reasons.

I. *Faith* which is without the works of Love, is false and dead : *Jam. 2. 14, 20. 1 Tim. 1. 5.* and therefore *true faith* cannot be *without love*.

II. To know God in Christ, is to have *true faith* ; but none knows God in Christ , but only he who keeps his commandments , that is *Loves* ; for *love* is the summe of the Commandments, *1 John 2. 4.* and therefore *true faith* cannot be *without Love*.

III. To be in the light, and to abide in the light, is to *believe* , and persevere in *faith* ; but none is in the light, save only he who loves, *John 2. 9.* And therefore *true faith* cannot be *without Love*.

IV. Every one who is born of God ; that is , who is the Son of God, loves God : but every one who *believes* : that is, who hath *true faith* , is the

Son of God, 1 *Iohn* 5. 1. therefore he loves God ; but he who loves God, loves also his neighbour , *vers.* 2. wherefore he who hath *faith* hath love.

V. He who *believes* abides in God , and God in him, is Love, 1 *Iohn* 5. 16. therefore he who *believes* loves ; and consequently *faith* is not *without* love.

VI. That which Christ puts as an infallible sign of a *true Believer*, without which neither *faith* can be true, nor any can be truly faithful, cannot be separated from *true faith*: but he puts love for an infallible sign of a true believer, &c. *Iohn* 13. 33. *Ergo.*

VII. That which is alwayes effectual, and works by love, cannot be separated from Love : but *faith* is such, *Gal.* 5. 6. *Ergo.* I conclude, *Fides sine dilectione est fictio, dilectio sine fide est deceptio.* Faith is feigned without love, and love deceiveth without *faith*. Faith works by love; take away love and farewell *faith* : to believe and not to love is for the devil, to love and to believe are for the true Christian. *Omni habenti fidem cum charitate dabitur spiritus gratie, & abundabit in bono opere.* *August.* Where *faith* is linked to love, there grace is given to abound in good works ; where works abound to the glory of God, there heaven is promised to the comfort of man. *Cum dilectione fides Christiani, sine dilectione fides demonis. Qui autem non credunt, Peiores sunt, quam demones,*

nes, & tardiores. *August. Serm. 10. de charit.*

Qu. 37. *Whether is faith or love, the greater or better Grace ?*

*Ans. 1. Faith is the Prime grace.*

If any object, *Love is preferred, 1 Cor. 13. 13.*

I answer, *love is there preferred before faith, not as a more excellent grace in it self, but in the use of it, and that only in respect of men : because it makes good works done to men, profitable unto them, and this is the Apostles meaning.*

*Ans. 2. In some regards faith, in some love may be said to be superiour, greater, and better ; as for example.*

I. *Love is greater then the Miraculous, Historical, or Temporary faith, 1 Cor. 13. 1, 2, &c. 15. 2.*

II. *Love being an effect of justifying Faith, is inferiour unto it ; and therefore when it is said to be greater, we must not understand it, as though it were the greater grace or vertue, much less in regard of the act of Justification, (Love not Justifying) but κατὰ τὴν in a double respect.*

1. *In regard of more ample effects, because faith profits a mans self, but love transmits his effects unto others. And,*

2. *In respect of a longer duration, in regard of the act thereof ; because love shall continue in heaven, but not faith.*

III. *In many things faith is greater then love ; for,*

1. *Faith*

1. *Faith* is the cause of *love*, *Gal. 5. 6. 1 Thes. 1. 5.* but the cause is greater then the effect.

2. *Faith* is called our victory, *1 Ioh. 5. 3.* so is not *love*.

3. We are born again by *faith*, we are made the children of God by *faith*. and Christ dwels in our hearts by *faith*, *Eph. 3. 17.*

4. We are justified by *faith*, we please God by *faith*; and as *faith* without *love* is dead, so *love* without *faith* is sin, *Rom. 5. 1. 14. 23.*

Qu. 38. *How or by what means is faith begotten and confirmed?*

Ans. 1. By Christs own teaching and preaching, *Ioh. 4. 42. 16. 30.*

2. By his Miracles wrought, *John 2. 23.*

3. By the grace of God, *Acts 18. 27.*

4. By the teaching and testimony of others, *Iohn 1. 7. 4. 42. 19. 35.*

5. By sensible demonstration, *John 20. 27.*

6. By a serious consideration and observation of the written Word, *John 20. 31.*

7. By the example of others, or, those who are over us, *1 Tim. 4. 12.*

8. By subduing and weaning our affections from all immoderate delights in, and desires of the creature, and by setting them upon heaven; and heavenly things, *Col. 3. 1. Phil. 3. 20*

9. By prayer unto God, whose gift *faith* is, *Mark. 9. 24. Luke 17. 5.*

10. By the Gospel preached by his Ministers,  
and



and Messengers, *John* 17. 20. *Acts* 15. 7. *1 Cor.* 1. 21. *1 Thes.* 2. 13. *Rom.* 10. 17.

*Qu.* 39. *How or by what means is spiritual assurance augmented, and encreased?*

*Ans.* 1. I might answer this question from the former, because *Ex iisdem nutrimur ex quibus generamur*; we are fed and nourished by the same means whereby we are begotten.

*Ans.* 2. But I will add a word or two :

I. Distress and danger is sometimes a means to encrease faith.

*Crescit amor fidei, quantum ipsa pericula crescunt*; the more true faith is exercised, the more it is encreased.

II. Experience of former love and mercy, is a means to encrease faith; He who delivered me from the *Lion* and the *Bear*, will likewise deliver me from this uncircumcised Philistin, *1 Sam.* 17. 34. 37.

III. The word of God; and therefore we must both read and meditate thereof privately, *Psal.* 119. and also hear it read and preached publicly, *1am.* 1. 18, &c. *1 Pet.* 1. 25.

IV. To purge and purifie the heart and conscience, *1am.* 4. 8. by a constant examination both of our thoughts, words, and works, by the Word of God.

V. By meditating seriously of these four things; viz.

1. How true and faithful God is in all his Promises.  
2. How

2. How unspeakable the Love of Christ hath been, and is, towards his children.

3. What experience the Saints have had of the care and love of God and Christ towards them.

4. What sweetness there is to be found in Christ; viz. in the fruition and possession of him in the soul by a lively faith, *Psa. 34. 8.*

VI. By an earnest endeavour to encrease in these three things ;

1. In knowledge and truth, *Eph. 4. 15. Phil. 1. 9. Col. 1. 10.*

2. In internal fruits, *Rom. 15. 13.* And ,

3. In external fruits also, both of holyness and righteousness, *1 Cor. 15. 58. Col. 1. 10. 1 Thes. 3. 12. 4. 10.*

VII. By fervent and earnest prayer unto God, *Rom. 12. 12. Cant. 1. 3, 5, 8. 8. 6, 7.*

Qu. 40. *Because we affirmed the word to be both a means to beget faith, and to encrease it ; and the Apostle, Heb. 4. 2, 3. testifying that the word profited not some, because it was not mixed with faith in those who heard it ; it may be demanded, How doth faith prepare our hearing, if hearing precede faith ? How can faith be a help unto hearing, and hearing a means unto faith ?*

Ans. 1. Most certain it is, that faith comes of hearing, or is begotten by it. For,

1. By preaching, the subject of faith is given ; that is, God, Christ, the Promises and Salvation.

And,

These things by preaching are given to the understanding. And,

I. Preaching doth excite the affections ; and that,

1. By shewing us the danger wherein we are by nature, through sin. And,

2. By propounding unto us Christ, as the remedy against both the evil of sin and of punishment. And,

3. By awakening us from the sleep of sin, *Isa.* 58. 1. And,

III. The co-operation of the holy Spirit is Promised in the right hearing of the word of God.

*Ans.* 2. Although *faith* be begot by hearing, yet both of them mutually help one another : For,

1. There is a hearing which doth excite unto some certain seeds of *faith* ; as we see in the blind man, *Matth.* 9. 28. *Zach.* 8. 23. *Acts* 8. 6. And,

II. That *faith* doth desire to hear more, and more fully, *Acts* 13. 42. yea the heart being once mollified, the hunger and thirst is increased, *Ezek.* 36. 26. And,

III. Frequent and continual hearing augments and perfects *faith* ; *r.* g. Those of *Antioch*.

1. Hear the word, *Acts* 11. 20. And,

2. In some sort or measure believe it, *Acts* 11. 21. Then,

3. They

3. They send for *Barnabas and Paul*. *Acts* 11. 22, 25. And,

4. By their Doctrine are confirmed in *faith*, *Acts* 11. 26, &c. Therefore we must neither neglect *faith* nor hearing ; but,

I. Attend to the hearing of the Word.  
And,

II. Believe what we hear from the word, though we do not understand it. And then,

III. Labour to understand what we *believe* ;  
And,

IV. Implore the aid and assistance of the holy Spirit, that our hearing may be profitable, and comfortable unto us.

I conceive, I may safely thus conclude this Question ; An *Historical faith*, whereby we *believe* the truth of the Word, and a diligent attending unto and upon the Word, doth prepare us unto, and is a *Means* to beget *justifying faith* in us ; which being begot, is by the same means nourished, cherished, and augmented.

Qu. 41. *What are the benefits, excellencies, fruits, and effects of true Faith ?*

Ans. 1. In general : many rare *fruits* and *effects* of *faith* are declared, *Heb.* 11. which, because every ordinary capacity may with ease conceive, perceive, and take up, I willingly omit.

2. In general ; *Faith* is like to the *Cocorenut-tree*, which grows in the Islands called *Maldiva*,

of

of the wood whereof they make their Boats, of the leaves sails, of the Nut-shell strings, which serve instead of vails, and of the kernel they make both meat and drink : for *faith* lays hold upon promises, whether temporal, spiritual, or eternal.

3. The *Benefits* of *faith* either concern,

I. *People* ; for if they *believe* in the Lord, they shall be established, 2 *Chron.* 20. 20. or,

II. *Particular persons* : these *benefits*, *effects*, and *fruits*, are either *Negative*, or *Affirmative*.

I. The *Negative Benefits* of *faith* are,

1. If we *believe* we shall never die, *Iohn* 11. 26.

And,

2. We shall abide no longer in darkness, and ignorance, *Iohn* 12. 46. There is no darkness so desolate, no cross so cutting, but the splendor of a sound *faith* and clear conscience is able to enlighten, and mollifie. *Faith* helps unto knowledge, and understanding, and thereby expels blindness. As we cannot live without the elements ; so we cannot attain unto knowledge without *faith*. *Clem. Alex.* As a child who learneth his first elements, ought to *believe* what his Master teacheth him, and not to ask the reason why this letter is called *A*, and that *B* : so in the mysteries of *Faith*, we must not ask the reason, how this may be, or that may be, but we must give absolute credit to the Scriptures, believing them to be infallibly true, without  
any

any error, falsehood, or contradiction: for if we thus *believe*, it will make us more diligent in the study of the word, and consequently will be beneficial unto us, for the expelling of ignorance, and gaining of knowledge. *Noli intelligere ut credas, sed crede ut intelligas, intellectus merces fidei est. August. in Johan.* Although there be nothing true in Religion, which is contrary to reason, yet because there are many things to be *believed*, which are above reasons reach, therefore the word is first to be *believed*, and then to be learnt.

3. *Faith* expels fear: or, if we *believe*, we need not fear enemies or evils: as, *Mark. 5. 36. Luke 8. 50.* And,

4. We shall not finally or totally be subdued or overcome by Sathan, or our spiritual enemies, *faith* being the best armour against Sathan, and all his temptations, *Eph. 6. 16. 1 Pet. 5. 9.* In India there is a little beast called *Quil*, or *Quirpele*, which by nature is so great an enemy to *Snakes*, that whensoever, or wheresoever she finds any, she fights with them, and being stung or poisoned by them, she presently eats some *Palo de Cebra*, or *Snake-wood*, whereby she is instantly cured and healed: *Faith* is like this herb, for when we are foiled or wounded by Sathan, we are cured and recovered by *faith* in the merits of Christ. *Fide armatus, difficilia quaque potest.* Tindal hearing of a Conjuror in the Low-Countries who could by his conjurations fetch any dainty dishes from any Princes

Princes table in the world, and therewith would welcome his friends, whom he invited to feast with him; *Tindal* resolved to go to see him do this act, and coming unto him, set himself to *believe* the contrary, and by faithful inward supplication besought the Lord, to restrain the devils Power, for the convincing, confounding, and amazing of his servant the Conjuror: who was, notwithstanding all his endeavours, so hindred by the *faith* and prayer of *Mr. Tindal*, in his conjurations, that he cryed out. and said, I cannot do it, there sits the man who hinders me, and holds my hands: thus powerful, and prevalant is *faith* against Sathan and all his devices. And,

5. *Faith* makes us that we need not be ashamed, *Rom.* 9. 23. 10. 11. 1 *Pet.* 2. 6. Thus we see the *Negative Benefits, &c.* of *faith*.

11. There are *Affirmative fruits, Benefits, and Effects of faith*, which are of four sorts: either *Mixtly temporal and spiritual*, or *meerly Temporal*, or *meerly Spiritual*, or *Eternal*.

First, Some *Fruits, Benefits, &c.* of *faith*, are *Mixtly temporal and spiritual*.

1. If we *believe* our prayers shall be heard, and our requests granted, whether they be for temporal or spiritual mercies, *Math.* 21. 22. And,

11. *Faith* preserves us from persecution, or from the evil thereof. For as a garment touched with the stone *Amiathon*, doth resist fire, and if it be hung over the fire will not burn, but become  
F
brighter,

brighter, as *Isidor* reports; so the soul being endued with *faith* doth so resist the heat of persecution, that the body is so insensible of pain, that they can sing in the midst of the flames, and the soul thereby becomes sooner more glorious and more happy.

III. *Faith* apprehends, applies, and lays hold upon all the Promises of the word, whether they concern this life, or the life to come, *1 Tim.* 4. 8.

Secondly, Some *Benefits, Fruits &c.* of *faith*, are *merely Temporal*, for by *faith* we lay hold upon all the Promises which concern Protection, and Providence, yea the blessedness of us, and ours, both in regard of our bodies, estates, and good names, *Levit.* 6. *Deut.* 28.

Note here, that *faith* in temporal things is not literally certain and sure; for it doth not assure us that that very individual and numerical blessing which we want, and desire, shall be bestowed upon us; but that whatsoever blessing may be for our good, and for Gods glory, he will not in his due time, withhold from us. A most full and clear testimony of faith in temporal things is laid down, *Dan.* 3. 17. *We know that our God is able to deliver us; but if not, we are ready to suffer for him.* Where they express and imply four things.

I. That God is able to deliver them.

II. That whether he will, or not, they know not; because neither love nor hatred is known by



by any external deliverance or mercy.

III. That if the Lord did not deliver them from the fire, he would enable them to endure the heat thereof. And,

IV. That howsoever the Lord dealt with them in temporal things, yet they would not deny him, nor turn aside from him to worship an Idol. And thus *faith* doth assure every true Believer :

1. That the Lord is able to deliver him from all evil, and to give him any good thing. But,

2. *Faith* doth not assure him, that God will answer his desires, or necessities in outward things. But,

3. That what the Lords sees to be fit and necessary for him, he will give him, in his appointed time. And,

4. That the Lord will either give him what he desires, and wants, or give him a heart to rest contented without it. And,

5. That howsoever the Lord deals with him, or whatsoever his lot and portion be in outward things, yet he will cleave close unto God, in confidence, dependance, adherence, and holy obedience.

Thirdly, Some *Benefits, Fruits, &c.* of *faith* are *merely Spiritual* :as,

I. If we *believe* in Christ we shall be beloved of him, 1 *Tim.* 6. 2. And,

II. We shall be added unto the Lord, *Act.* 5. 14. And,

I 3

III. We

III. We shall be abundantly endued with all spiritual graces. *John* 7. 38. And,

IV. We shall receive remission of our sins, *Acts* 10. 43. And,

V. if we *believe*, the preaching of the Gospel will be the mighty power of God unto salvation unto us, *Rom.* 1. 16. *Heb.* 4. 2. And,

VI. We shall be sealed by the Spirit of promise, *Eph.* 1. 13. And,

VII. We shall be justified by Christ, *Rom.* 3. 26. And,

VIII. Christ will be the end of the Law for righteousness unto us, *Rom.* 10. 4. And,

IX. By *faith* we overcome the world, *1 John* 5. 5. And,

X. Thereby our hearts are purged and purified, *Acts* 15. 9. And,

XI. It justifies us before God, *Gen.* 15. 6. *Habak.* 2. 4. *Rom.* 1. 17. 3. 22, 25, 30. 4. 5, 24 5. 1. And,

XII. It makes us the children of God, *Gal.* 3. 26. And,

XIII. It distinguisheth us from the children of wrath. *In ipsâ distinguuntur filii Dei, à filiis Diaboli, filii lucis à filiis tenebrarum; August.* By faith the Sons of God are distinguished from the Sons of Sathan, and the sons of light from the sons of darkness. And,

XIV. *Faith* makes us like *Bees*; in whom four things are very remarkable :

1. They

1. They make no strangers Denizons.
2. They bring home store of wealth, but transport, or export little.
3. They harbour no sluggish *Drowns*.
4. They go forth well furnished with wing and sting, for offence and defence.

Thus those who are endued with *faith* ;

I. Will not suffer any strange lusts to harbour in their lives or hearts.

II. They improve their talents , and encrease their gifts and graces; not hiding them in a napkin, much less spending them in the service of sin and Sathan.

III. They are enemies to sluggishness, and sloathfulness in Gods service, desiring that all that is in them may praise , and serve the Lord , *R m.* 12. 1. *1 Cor.* 6. 20.

IV. They labour to put on the whole armour of a Christian ; whereby they may be enabled both to defend themselves , to offend their foes , and to work out their own salvation with fear and trembling, *Eph.* 6. 13, &c.

Fourthly, Some *Benefits, Fruits, &c.* of *faith* are *Eternal* : for if we *believe* in Christ, we shall have life eternal through his Name, *Mark* 16. 6. *John* 6. 47. 20. 31. *Acts* 16. 31. *1 Tim.* 6. 2. or, *faith* saves our souls, *Luk.* 7. 50. 8. 12. *Eph.* 2. 8. *1 Pet.* 1. 9. I will conclude this question thus , *Faith* saves the sinner, scares the Devil, overcometh the world, makes our sacrifices welcome, com-

mands the Sun and brings salvation to man. *Nulla majores divitiæ, nulli thesauri, nulli honores, nulla hujus mundi major est substantia, quam est fides catholica, quæ peccatores homines salvat, cæcos illuminat, infirmos curat, catechumenos baptizat, fideles iustificat, pœnitentes reparat, justos augmentat, martyres coronat, clericos ordinat, sacerdotes consecrat, in æterna hereditate cum sanctis Angelis collocat.* August. de verbis Dom.

Qu. 42. *Wherein doth the happiness of those who are endued with true faith consist?*

Ans. In these seven things which follow ; viz.

First, That the true knowledge of the truth belongs only unto them, *John 6. 37.* For,

I. Christ will only teach his, not the world.

II. Christ only can teach the saving truth, it being a mystérie revealed only by Christ.

III. Those who believe not do not hunger after, nor labour for this knowledge ; and so they are destitute of it, because they regard it not. And,

Secondly, That a blessing alwayes goes along with them ; and that not only,

I. In regard of themselves ; as was shewed in the fore going question ; but also,

II. In regard of others ; as *Egypt* was blessed for *Israel* ; *Potaphar* for *Joseph* ; *Laban* for *Jacob* ; *Zoar* for *Lot* ; and the woman for *Elias*, *1 King. 17. 14.* And,

Thirdly,

Thirdly, That they may certainly *believe* even in temporal things, *Gen.* 50. 25. *Acts* 27. 22, 25. *Phil.* 1. 25 For,

I. The nature of *faith* is to be certain, and it apprehends, and applies temporal things, yea all things. And,

II. *Faith* is founded upon the truth, fidelity and particular providence of God, which ordereth, disposeth, ruleth, and governeth all things, *Job* 1. 21. And,

III. The faithful are not led by sense, but dare boldly trust God further then they can see him, *Rom.* 8. 24. *2 Cor.* 4. 18. And,

Fourthly, That the holy Spirit is given unto them, *Isa.* 44. 3. *Jer.* 32. 39. *Ezek.* 11. 19. *Joel* 2. 28. *John* 7. 38. *Acts* 2. 17. *1 Cor.* 3. 16. 6. 19. For,

I. We can do nothing of our selves, but as we are enabled by Christ, *Rom.* 8. 9. And,

II. Christ is not in us in his own person, but by his Spirit, *2 Cor.* 13. 5. By whom he bestows these inestimable blessings upon the faithful; viz.

1. He preserves them from sin, *1 John* 3. 9.

2. He gives grace unto them, *1 Cor.* 12. 11.

*1 John* 2. 27.

3. He corroborates grace in them, *Ephes.* 3. 16.

4. He begets *faith* in them, *Gal.* 4. 6.

5. He seals them, *Eph.* 1. 13.

6. He infuseth the love of God into their hearts,  
*Rom.* 5. 5.

7. He comforts them in temptation, and tribulation. *John* 14. 16.

8. He teacheth them so to speak, that their adversaries know not how to oppose them, *Acts* 6. 10.

9. He teacheth the hidden things of God unto them, *1 Cor.* 2. 12. And,

Fifthly, That their spiritual felicity is subject to no mutability or change. For,

1. In heaven their life is eternal, *Isa.* 9. 6. 25. 8. *Dan.* 7. 14. 22. 2.

11. The death of the wicked will be eternal, *Mat.* 25. 41, 46. *2 Pet.* 2. 17. *Jude* 13.

III. The distribution of grace is eternal; for whom he loves, he loves unto the end, *John* 13. 1. *Rom.* 11. 29. *1 Cor.* 1. 8. *Phil.* 1. 6

Sixthly, That they are safe, and secure from perishing everlastingly, *John* 3. 16. 6. 39. 17. 12. 18. 9. For,

1. If they look up unto God, then they see to their great comfort;

1. That God is most faithful, and true in all the promises he hath made unto them, *Hebr.* 10. 23. *1 Cor.* 1. 9. *Tit.* 1. 2. *1 Thes.* 5. 24. *Heb.* 6. 10. And,

2. That God is omnipotent, able to defend, and keep them, and to perform his promises, *Joh.* 10. 29. *Rom.* 14. 4. And,

3. That

3. That God is omniscient and knows all things,  
*1 Cor. 8. 3. 2 Tim. 2. 19.*

II. If they look into the promises, there they find,

1. That all their former sins are remitted, and pardoned, *Ezek. 18. 22. Acts 2. 38. 3. 19.* And,

2. That not only are their sins pardoned, but their persons also are reconciled unto God in Christ. *2 Cor. 5. 19. Eph. 2. 13.* And,

3. That if they sin hereafter, they shall be pardoned, *Psal. 89. 32, 33. 1 John 2. 2.* And,

4. That they shall be protected from a final and total relapse, *John 10. 28. Rom. 8. 31, 34. 14. 4. 1 Cor. 1. 8. Phil. 1. 6. 1 John 2. 27. 3. 19.*

Seventhly, That they shall certainly be saved at the last. *John 3. 19.* or, that undoubtedly they shall come to life eternal in the end. God hath divided the two worlds with his children; giving them a crown of thorns here; and reserving a crown of glory for them hereafter, *Luke 16. 25. Rom. 8. 17. 1 Cor. 15. 19, 58. 2 Thes. 1. 5. 7. Hebr. 6. 10.*

*Vincentius* observes four lives; viz.

I. A corporal life.

II. A spiritual life.

III. A celestial life; i.e. A life after death in soul.  
 And,

IV. An eternal life after the Resurrection.

Indeed

Indeed there are but three sorts of Lives ;  
viz.

1. A corporal life, which is so full of gall and wormwood , that is, all manner of temporal evils, that it deserves the name of death rather than life.

And,

2. A spiritual life , which is a little sweetned : for what is gracious to the spirit, is grievous to the flesh. And,

3. An eternal life, which is unspeakably joyous and delightful. 1 Cor. 2. 9.

The first life is given for our suffering or sorrow.

The second for our study and endeavour.

The third for our eternal joy and peace.

Qu. 43. *What are the lets and impediments of faith ?*

Ans. 1. Sometimes Gods giving men over to a reprobate sense, or, to the hardness of their own hearts, John 12. 39.

2. Sometimes the plots, practises, and persecutions of wicked men, against the professors of Christ, John 11. 48.

3. Sometimes the not being of Christs flock, and fold, John 10. 26.

4. Sometimes ambition, pride, and affectation of humane praise and honour, John 5. 44.

5. Sometimes obstinacy and perverseness ; John 4 48. 8. 45.

Qu. 44. *What things are contrary to true faith ?*

Ans.



*Ans.* 1. Unbelief, *Gen.* 19. 14. 2 *King.* 7. 12.  
or, incredulity. *John* 3. 36.

2. Doubtfulness, *Exod.* 17. 7. *Mark* 11. 23.

3. Distrust, or desperation, *Gen.* 4. 13. *Mat.*  
27. 4, 5.

4. A dissembling or hypocritical faith, *Jam.*  
2. 18. 20.

5. Temporary faith, and a revolting from faith,  
*Luke* 8. 13. *Hebr.* 6. 4.

6. Tempting of God, *Exod.* 17. 2. 1 *Cor.*  
10. 22.

7. Carnal security, *Psal.* 94. 7.

8. To judge of the word of God according to  
humane reason, *Gen.* 18. 12. 2 *King.* 5. 11.

9. To trust in vain things, which are not able to  
help us, *Isa.* 59. 4.

10. To place or put confidence in man, 2 *Chron.*  
32. 10, 11, 12.

11. To trust in idols and false gods, *Psal.*  
115. 8.

12. To trust in riches, *Psal.* 52. 7, 8. *Mat* 6. 24.  
*Mark.* 10. 23.

13. To trust in ones self, or, in their own righte-  
ousness, *John* 5. 44.

14. To hunt after the praise of men, as hypo-  
crites do, *John* 5. 44.

15. Not to confess Christ before men, *Mat.* 10.  
32, 33.

*Qu.* 45. *Who are too blame in regard of*  
*faith?*

*Ans.*

*Ans.* 1. Those who *believe* not in Jesus Christ for their Justification and Salvation, *Iohn* 3. 17.

2. Those who neglect, and regard not the assurance of *faith* *Rom.* 1. 16. *Hebr.* 6. 12.

3. Those who in affliction doubt of Gods favour and goodness, *Isa.* 49. 14, 15.

4. Those who seek not after God at all, *Zeph.* 1. 6.

5. Those who stir not up themselves to take hold of God, when mercy is offered, *Isa.* 64. 7.

6. Those who answer not when God calls, *Isa.* 50. 2.

7. Those who scoff at the signs of mercy, *Iohn* 2. 18.

8. Those who make shipwrack of *faith*, *Acts* 8. 13, &c. *1 Tim.* 1. 19. 4. 1. 5. 8, 12.

9. Those who blame them who *believe* in God, *2 King.* 18. 19, 22, 30.

10. Those who *trust* in gold, *Job* 31. 24.

11. Those who deride men for *trusting* in God, *Mat.* 27. 43.

12. Those who are hardly drawn to *believe* in God, *Numb.* 14. 11.

13. Those who will not *believe* the Lords promises, although he have shewed many testimonies of his good will towards them, *Deut.* 1. 32.

14. Those who will not *believe* in Christ, except he shew Miracles unto them, *Mat.* 27. 42. *Iohn* 4. 48.

15. Those

15. Those who will not *believe* in Christ, except they see some visible and ocular demonstration, and manifestation of his *Deity*, *John* 20. 25.

16. Those who will not *believe* the comminations of the word, *Acts* 13. 41.

17. Those who seek for salvation by the works of the Law, and not by *faith*, *Rom* 9. 32.

18. Those who through fear of enemies, and evils, dare not profess Christ, nor the *faith* of Christ. *e. g.* In *Fristhes* answer to the Bishop of *Rochester*, there is a story of a youth, who being present at his Fathers burning, the Officers to trie whether or no he was of his Fathers religion, asked him, *How he believed*? He being dismayed at the sad sight of his Fathers death, and fearing the like torment, answered, *Sir, I believe even as it pleaseth you.*

19. Those who *believe* with a bare, verbal *faith*: too many say, with indifferent *Apelles* in *Eusebius*, *Sat est credere in crucifixum*: it is enough to believe in Christ crucified, though it be with a dead, dull, ignorant, yea wicked faith.

20. Those who walk by sight and sense, refusing to *believe* any thing, which they cannot comprehend, and take up by reason; and not daring to *trust* God any further then they see him. *Lodovicus Granatensis* saith, As he who having never seen glass before, seeing a curious and excellent vessel made of it, and set before his eyes, cannot be induced to *believe*, that it was made of a  
kind

kind of straw, and sand, and by the breath of man; so is it in matters of *faith* being considered of by the light of reason. As we cannot imitate nor well understand the art of *Bees* in making their Hony-Combs, and tempering their hony; nor the art of *Spiders* in weaving their webs; nor the art of *Silk-worms* in spinning their silk: so much less can we imitate the works of God, or comprehend in our reasonable understanding the mysteries of *faith*; and therefore what we cannot *believe* by understanding, we should labour to understand by believing: though the Philosopher teacheth otherwise, where he saith. *Rationi fides adhibenda est, si quæ demonstrantur, conveniunt cum his quæ sensu percipiuntur rebus.* *Arist.* 3. de gener. animal. cap. 10.

The *faith* mentioned by *Juvenal*, is more like the belief of a Heathen, then of a Christian;

*Quantum quisque sua nummorum servat in arca.*

*Tantum habet & fidei.*

*Look how much money he hath in his chest;  
With so much faith only his heart is blest.*

The *Schoolmen* here teach better when they say, *Rationes præcedentes minuent fidem, subsequentes augent.* Reasons going before *faith*, do diminish

nish it; but reasons following *faith*, strengthen it. *Luther* saith well; If you would *believe*, you must crucifie that question, *Why?* for God loves not to have us so full of *Wherefores*; but rather if we would believe, to go bindfold into Gods commands. *We must walk by faith, not by sight or sense*, 2 Cor. 9. 7. For the nature of *faith* is to apprehend righteousness in the sense of sin, happiness in the sense of misery, and favour in the sense of displeasure. *Faith* will enable us to see the sweet Sun-shine of Gods favour, even through the thickest clouds of Gods wrath. I will conclude this question, with that saying of *Gregory*, hom. 16. sup. Evang. *Divina operatio si ratione comprehenditur, non est admirabilis, nec fides habet meritum, cui humana ratio præbet experimentum.*

Having briefly treated of *true faith* in general, I will now propound a question or two of the kinds of it; viz. of *Weak faith* and *Strong*.

Qu. 46. *How is there a greater faith and a less? or, in whom?*

Ans. 1. Sometimes in divers men; thus the time was, when *Peters faith* was greater, and *Thomas* his faith less.

2. Sometimes in the same man, but at divers times *faith* is greater and less; thus sometimes *Paul* saw clearly, sometimes but in a dark speaking, 1 Cor. 13. and our *faith* is more quick-sighted at one time then at another.

3. There

3. There are divers degrees of *faith*, as of age; sometimes we are infants and weak, sometimes men of ripe years. *Thomas* his *faith* at first was very weak, but afterwards a strong, comfortable, and applicative *faith*, 2 *Cor.* 10. 15. *Eph.* 1. 13. 2 *Thes.* 1. 3.

Qu. 47. How many ways is *faith* weak?

Ans. Two, to wit, either,

I. In apprehension: when knowledge is weak;  
Or,

II. In application; when a man cannot certainly lay hold upon Christ; but is like him in the Gospel, who said, *I believe, Lord help my unbelief*, *Mark.* 9. 24.

Qu. 48. Can weak *faith* be true?

Ans. It may, as appears thus;

I. There is a smoking flax, and a bruised reed, *Isa.* 42. 3. *Mat.* 12. 20. *Psal.* 103. 2.

II. Sometimes the Sun is obscured by the interposition of a cloud; and sometimes the Lord hideth his face that we cannot see him, *Psal.* 22. 1, 2.

III. *Faith* is not created *Simul & Semel*, Perfect at first, as *Adam* was; but is like a man in the ordinary course of nature, who is first an imperfect birth, then an infant, then a child, then a youth, then a man: or like a grain of *Mustard-seed*, *Matth.* 13. 31, 33. 1 *Pet.* 2. 2. for *faith* groweth and encreaseth unto perfection, *Prov.* 4. 18. 1 *Cor.* 1. 7. and 2 *Cor.* 1. 7. 10. 15. *Eph.* 4. 13. 2 *Thes.* 1. 3. 2 *Pet.* 3. 18.

. 6 Qu.

Qu. 49. *Why is true faith sometimes weak and small?*

Ans<sup>w</sup>. Because although *faith* be given from above (*Ephes. 2. 8.*) yet it is not given miraculously, but by the means of the Word, *Rom. 10. 15. &c.* Hence it is said, *The sower sowed seed, Mat. 13. 1. &c. Mark 4. 26, &c.* And hence it is sometimes *greater*, and sometimes *lesser*. For the better understanding of this, observe three things:

First, the *School-men* say, that *faith* is *less* in a double regard; *viz.*

I. *Quoad obiectum*, in regard of the *object*; because expressly some *believe* fewer things than others do. *Thom. 2. 2. § 4.*

II. *Quoad participationem*, in regard of the participation; and that either,

1. *Ex parte intellectus*, because some have lesser understanding than others: or,

2. *Ex parte voluntatis*, because some have,

I. Lesser promptitude and readiness in believing than others; some being more dull, lasie, and sluggish than others are: or,

II. Lesser devotion; some being less zealous than others are: or,

III. Lesser confidence, and trust; some being more fearful than others are.

Secondly, our Divines affirm *faith* to be *lesser* in a double regard also; *viz.*

I. *Fruclibus*, in regard of the *fruits* thereof: as holiness, joy, strength, zeal, constancy, and the like.

G

II. *Gradibus*

II. *Gradibus*, in regard of the *Degree*, or Nature of *Faith*; as in apprehension, and application. *Perkins*. And therefore *Chemnitius* observes three things; *viz.*

1. That sometimes *faith* is *great*: as, *Matth.* 8. 10. 15. 28. and,

2. That sometimes *faith* is *small*: as *Mat.* 14. 31. and,

3. That sometimes *faith* is *weak*: and that either,

I. In acknowledging, *Rom.* 14. 1. or,

II. In trusting, *Mark* 9. 24.

Thirdly, observe, that sometimes *faith* is *lesser*,

I. In regard of others; *i. e.* one mans *faith* is greater then anothers, as one star differs from another in glory, *1 Cor.* 15. *Rom.* 15. 1. 14. 1. and,

II. In regard of a mans self; that is. sometimes *faith* in one and the same man is *greater*, and sometimes *lesser*; and that either,

1. *Ordinarily*; and thus a mans *faith* is less when he is newly regenerated, then afterwards, *Heb.* 5. 12. or,

2. *Extraordinarily*, in the hour of temptation; which is occasioned either,

I. By reason of some sin committed, *2 Sam.* 12. *Psal.* 22. & 32. or,

II. Because God withdraws his grace and spiritual light for a time, *2 Chron.* 32. 31. *Psal.* 51.

III. Or,

III. Be-



III. Because the good and holy Spirit of God is grieved, *Ephes. 4 30, 31.* and that either,

1. By our love of sin: or,
2. By our neglect of the exercises of Religion: or,
3. By our quenching of the good motions of the holy Spirit.

Qu. 50. *How may a weak faith be known to be true?*

*Ans.* 1. The *weak true faith* is but of short time; or, is but newly, and lately infused, *1 Pet. 2. 1.* where there is life in an infant, there is daily growth, insomuch as from a childe it comes to be a man, except it prove a Dwarf, or monster in nature; and therefore they may suspect the truth of their *faith*, who are always children, and both *weak* in knowledge and application.

2. The *weak true faith* is humble sorrowing and blushing for sin and iniquity, though past, and mourning for her present weakness in application: *true faith* greives because she is *weak*.

3. *True faith* (though *weak* yet) brings forth some good fruits of obedience, *Gal. 5. 6. James 2. 14.*

Qu. 51. *What are the Effects of weakness of Faith?*

*Ans.* As infidelity *in toto*, so debility *in tanto* causeth much evil. *E. G.*

I. Sometimes *weakness of faith* drives unto the use of wicked means: a fear to want things neces-

sary, often hurries men unto covetousness, oppression, usury, covenant-breaking, and the like.

II. Oftentimes it brings men to murmuring, fears, terrours, sorrow unto death, and the like, 2 Cor. 7. 10.

III. It hinders in part from the hearing of the Word, because they are not sure of the presence of God with the word, nor of the ayd and assistance of the Spirit in the hearing thereof.

IV. It makes prayer tedious, because we are not sure that thereby, and therein we talk with God, as a man with his friend.

V. *Weakness of faith*, or a *weak faith* cannot bring a man to peace of conscience, Phil. 4. 7. And therefore we should not onely examine whether we have *faith*; but also, whether our *faith* encrease and be strong.

Qu. 52 *What may we learn here from the weak true faith?*

Ans. That God will not reject infants, and those who are *weak in faith*, Mat. 12. 20. 19. 14. True indeed it is that we ought to be,

I. Hot in true zeal, as *Elias*, *Christ* and *Paul* were. And,

II. Pure and immaculate in our lives, and conversations, Mat. 5. 16. Phil. 2. 15. yea,

III. Strong, resolute, and perseverant in the practice of Religion, Colos. 1. 25. 1 Pet. 5. 9. yet Christ possessed by, and pardoned many sins in us, and

and beareth with many infirmities, not rejecting us because we are *weak in faith*: and therefore tender consciences may here find comfort in a three-fold distress; viz.

1. Art thou dejected, and in heaviness, because thou hast been a great sinner? then remember that such were *Zachæus*, *Mary Magdalene*, the thief, and many *Publicans*, unto whom Christ shewed mercy: and therefore he will be gracious also unto thee, if with them thou do repent and *believe*.

2. Art thou dejected and drowned in tears, because thou art *weak in faith*? then remember, *Mat.* 12. 20.

3. Art thou cast down because thou art *weak in Sanctity* and obedience? then call to mind, *Psal.* 103. 3. *John* 15. 2. *Ephes.* 5. 14.

Qu. 53. What doth God require of us unto this comfort?

Ans. 1. That we have a good foundation, a sincere heart within.

2. That we strive unto perfection, not acquiescing or resting in any degree of grace received, but labouring that we may grow from a *weak faith* to a *strong*; from a *small faith* to a *great*.

Qu. 54. When, how, or how many ways is faith in any one said to be great?

Ans. 1. To this *Dormiseurus*, serm. 18. answers, *Tunc autem est fides magna, quando est operibus conjuncta, charitati admixta, perseverans & firma*: faith is then great, when it is conjoyned

with works, mingled with love, and firm and constant. For,

I. *Faith* which is without works, is an idle, addle, and dead faith, *James 2.* and,

II. *Faith* which is not accompanied with love and charity. is a fruitless and unprofitable *faith*, *1 Cor. 13. 2, &c.* And,

III. *Faith* which is not constant and perseverant, but temporary onely, is not a *great faith*, nor at all available unto salvation. And therefore unto a truly *great faith*, it is required. that it have with it both works and charity; and be constant and perseverant even unto death.

*Ans. 2.* *Faith* is called *great* five several ways; viz.

I. When a man understands and believes Profound things concerning God; or when he apprehends much more of the Nature, Essence, and Attributes of God then humane nature can teach him. Thus the *Centurians faith* was *great*, *Matth. 8. 9*

II. When a man can esteem all temporary things to be transitory and concern them in regard of those things which he hopes for by *faith* in Christ. And thus the *faith* of *Moses* was *great*, *Hebr. 11. 26*

III. When in adversity, affliction, and misery, a man can fully trust in God, without either fainting or doubting. And thus *Jobs faith* was *great*, *Job 13. 15.*

IV. When

IV. When it holds nothing impossible which is promised ; neither *believes* according to the probability of humane reason, but according to the almighty power of God. As the great *Mathematician* said, *Shew me a place where I may fix my engine, and I will shake all the earth* : so faith saith, Give me but a sure word of promise, whereupon I may set my foot, and I will carry any thing. Thus *Abrahams* faith was strong, when *Speravit in se supra spem*, he believed in hope, against hope, *Rom. 4.18.* being fully perswaded, that what God had promised, he was able to perform, verse 21.

V. When a man doth not desist from doing his duty, although the Lord answer him not at first : and thus the *Canaanitish* womans faith was great, *Mat. 15. 22,* &c. who notwithstanding the great and divers repulses she had, continued to follow Christ, and to pray unto him, until her request was granted.

Qu. 55. *What necessity is there of strong faith ?*

Ans. God measures his blessings according to our faith ; and therefore a strong faith is necessary to our well-being.

Qu. 56. *Why doth God measure his mercy according to our faith ?*

Ans. 1. Because without faith we cannot pray ; and therefore as there is no faith where there is no prayer ; so where there is no prayer, there is no assurance of any blessing, *Rom 10.14.*

2. Because a *weak faith* is less able to work : for as the want of *faith* hinders us from prayer, so the weakness of *faith* hinders us from true performance of many duties, *Mat* 8.26. 14.30. 17.20. And therefore if we be destitute of any blessings, let us remember that the reason hereof is, either want or weakness of *faith*. For,

1. To unbelievers nothing is given, at least in love ; *faith* being the key of Gods treasury, and the vessel of the fountain, whereby water is conveyed unto us : and therefore if *faith* be cold, carnal, idle empty and sleepy, no wonder then if the reward be such And.

11. To children is given according to the proportion of their *faith*, more or less.

Q1. 57. *How is it then elsewhere said, That God gives abundantly to all his children?*

Ans. It is true, that God gives to them all abundantly, but yet it is according to their capacity. At a costly feast or banquet, all eat according to their own proper appetites or strength, not equally and alike. All vessels in heaven are full, but all are not of the same capacity. And therefore three things are required of us in regard of *faith* :

1. To labour that our *faith* be a true, living, and justifying *faith* : for it is a most perilous thing for a man herein to be deceived. And,

11. To labour that our *faith* may daily encrease and grow in strength ; because a *weak*, or feeble *faith*

*faith* affords but small or no comfort. And,

III. To labour that our *faith* may be an exercised *faith*; that is, that it may be employed and extended unto all the actions and occurrences of our life, that we may live by *faith*, and walk in *faith*, 2 Cor. 5.7. that is, exercise our *faith* by a daily dependance upon God.

Qu. 58. *How may we know whether our faith be strong or not?*

Ans. 1. *Luther* faith, There are three things which are arguments of a *strong faith*:

I. *Credere impossibilia rationi*: to believe things which are impossible to reason, as *Abraham* did, *Rom.* 4.

II. *Deum amare cum prabet se inimicum*; to love God, when he seems to be our enemy; as the woman did, *Mat.* 15.

III. *Sperare dilata*, to hope for things long delayed; as *David* did, *Psal.* 40.1, &c.

Ans. 2 We may easily know whether our *faith* be *strong* or not, by these plain marks and signs.

I. Can we in all things cast our selves into the arms of Christ, and commit our selves wholly unto him?

II. Can we hope, expect and see the help and presence of Christ, even without, yea contrary to means? Do we walk by *faith*, not by sight?

III. Can we in crosses, afflictions, and temporal disasters (for Christ's sake) rejoyce? *Rom.* 8.35.

IV. Can we contemn and despise the world,  
using

using it as though we used it not, 1 Cor. 7. 30. because we have built our nest in the Rock, and placed our confidence upon a surer stay than the world is, namely, upon Christ, who hath promised never to forsake or fail us? Heb. 13. 5.

V. Do we daily encrease both in love, faith, obedience, zeal, and all graces? 1 Pet. 2. 2. 2 Pet. 1. 5, 6.

Although I have hinted at some things here concerning a strong faith, which perhaps the Reader might think sufficient for an Idea, or Essay, which this Treatise is; yet because a strong faith signifies Confidence and Assurance: I will, before I take leave of this grace, add a question or two more concerning them.

Qu. 59 In whom must we place our Confidence and Assurance?

Ans. In the Lord, and his Christ, Psal. 44. 8. 65. 5. Ephe. 3. 12. Heb. 10. 19. whereof we have some rare examples in these following texts; Acts 4. 31. 19. 8. 28. 15. Rom. 10. 29. 2 Cor. 3. 12. 7. 1. 10. 2. 11. 21. Phil. 1. 14 1 Thess. 2. 2. Bellarmine, de Just. sic l. 5. c. 7. proposit. 3. could not but confess. That it is the safest way to place all our confidence in the only mercy of God, by reason of the uncertainty of our own righteousness, and the danger of vain-glory. And yet it is worth observing. How certain he was of the righteousness of another, at another time; for being put to his Oath before a publike Notary, he affirms, That he verily believes, that Gonzaga, (who



(who left the dignity and inheritance of a *Marquisse*) never committed mortal sin, and that from his age of seven years, he is certain of it. *Caparins de vita Gonzag. l. 3. c. 2.*

Qu. 60. *How must we trust in God?*

Ans. 1. We must ever *trust* him on his bare word, even with hope, besides hope, above hope, and against hope. And

2. We must *trust* him for small things as well as great; as we *believe* he will raise up our bodies from dust, and save our souls; so we must depend upon him for Providence and Preservation: And,

3. To try first, and then to *trust*, is a good rule for trusting, in regard of men, but not in regard of God; for we must first *trust* his Omnipotence, Wisdom, Mercy and Goodness, and then try him.

Qu. 61. *Why must we place our Confidence and Assurance in the Lord?*

Ans. 1. Because we are commanded by him so to do, *Heb. 4. 16. 10. 22.*

2. Because he onely is able to preserve us from the evils which we fear, *Prov. 3. 26.*

3. Because it is better to put our *trust* in God than in men; in the King of heaven than in earthly Princes, *Psal. 118. 8. 9.*

4. Because they who place their *trust* in him, shall have a place of refuge, *Prov. 14. 26. Isa. 30. 15.*

5. Because then we shall be of the household of God, *Heb. 3. 6.*

6. Because

6. Because then we shall be made partakers of Christ, *Heb.* 3. 14.

7. Because it hath great recompence of reward, *Heb.* 10. 35.

Qu. 62. *How many sorts of Assurance are there?*

Ans. Two: *Humane* and *Divine*.

First, there is a *Humane assurance*, or an *assurance* of humane things; as,

I. Of life, *Deut.* 28. 66.

II. Of Peace, *Jer.* 14. 13.

2. Secondly, there is a *Divine Assurance*, or an *assurance* of spiritual things; which is either,

I. An *assurance of charity*, or, a charitable persuasion of other mens salvation, *2 Tim.* 1. 5. Or,

II. An *assurance of certainty*, or, a persuasion of our own salvation by Christ.

This *assurance* is either,

I. *Weak*, *Prov.* 3. 26. Or,

II. *Strong*, *Rom.* 4. 21. *Colos.* 2. 1. *Hebr.* 6. 11. 10. 22.

Qu. 63. *Whereupon is the Assurance of faith built?*

Ans. I. In answer hereunto observe, That the *certainty* and *assurance* of *faith* is twofold, according to a double *faith*; viz.

First, there is a *Miraculous faith*, whose *assurance* is absolute. And,

Secondly, there is a *saving faith*, whose *assurance* is conditional. Observe here, that these two agree

agree *In genere*, That Christ will give, grant, and do what is desired; but they differ, *in individuis*; because the *Miraculous faith* doth absolutely believe that Christ will do this or that; but the *Saving faith* believes conditionally: *viz.* if it may be for Gods glory, and our good, then we are assured that God will give, or do it, as *Mat. 26. 39. 1 John 5. 15.*

*Ans. 2.* This being premised, I answer two things; *viz.*

I. The *assurance* of the *miraculous faith* is built upon the internal strength of the Spirit, which moves the mind of the party to believe that he shall be able to do such or such a thing; or, that at least it shall be done: and thus the Spirit of the Lord was upon *Balaam, Saul, Elias, Elisha*, and the *Apostles*.

II. The *assurance* of the *Saving faith* is built upon the Word; the promises being therein explicated, and given. And therefore seeing *Miracles* are now ceased, let us not look after, or seek for the *miraculous assurance*, but for the *certainty of saving faith*, labouring to encrease in that *assurance* more and more.

*Qu. 64.* How may we be assured that our confidence and assurance of salvation is true, and neither carnal nor hypocritical?

*Ans.* We must prove and try our selves by these *Signs*.

I. Have we made the Lord our God, both by  
receiving

receiving from him the seal and earnest of his love, the evidence of his Spirit, and by giving our selves wholly up unto him, and his service, *John* 8. 34. *I Cor.* 6. 20.

II. Doth the Lord dwell and inhabit in our hearts? that is,

1. Is his love there? do we love him unfeignedly, desiring and longing for him above all other things? *Psal.* 27. 4. 42. 1. 63. 1.

2. Is his fear there? do we tremble before him? are we fearful to offend him? are we ashamed, and affected with blushing for our former sins? are we smit with an awful reverence of Gods presence?

3. Is his comfort there? do the comforts of the Lord refresh our hearts? If these things be in us, then doubtless God is with us.

III. Whether are these things perpetually in us, or not? If they be in us by fits, and starts onely, it argues against us; but if we labor to serve the Lord in a constant course of Religion all our days, then we may be confidently perswaded that our confidence and assurance is real. *Fidei certitudo importat firmitatem adhesionis, non semper quietationem intellectus.* Parisius.

Thus much for the first *Theological Grace, Faith.*

## CHAP. II.

Περί ἐλπίδος.

## Of Hope.

Qu. **W**hat is Hope?

*Answ.* Plato saith, *Spes est vigilantium somnium*; Hope is a waking mans dream; And Aristotle being asked, *Quidnam esset Spes*? what Hope was? answered, *Vigilantis somnium*; and gave this reason, *Multa enim sibi promittunt inania, qui spe rerum futurarum ducuntur*, Laert l. 5. c. 1. As many a man feeds himself with dreams, and delights to build castles in the ayr; so those promise many vain and idle things unto themselves, who are lead, and live onely upon future hopes. Or,

Hope, as one saith, is a pleasant passion of the mind, which doth not onely promise us those things which we most desire, but those things also which we utterly despair of.

Christian Hope is a certain, and undoubted expectation, or looking for of ail promised good things which be to come, especially of heavenly blessedness, being freely given us of God, and grounded upon his infinite mercies, and Christs merits

merits alone ; or *Hope* is a vertue whereby we are enclined to the expectation of those things which God hath promised unto us, *Rom.* 8. 25. or, *Hope* is a patient expectation of those things which we believe to obtain ; or, *Hope* as it is a passion of the irascible part of the soul, may be thus defined ; It is a passion of the soul, that we have of the impression of future good, which presents it self to our imagination as difficult to obtain, whereby we endeavour to pursue it, conceiving that we are able to attain unto it, and in the end to get the possession thereof.

Qu. 2. *How many sorts and kinds of hope are there?*

Ans<sup>r</sup>. *Hope* is either,

1. *Uncreate* ; viz. in Christ, *Hebr.* 12. 1, 2. or,

2. *Create* ; which is either,

I. *Analogical*, and is in unreasonable creatures, or, beasts, as *Job* 41. 9. *Rom.* 8. 20. or,

II. *Real*, in reasonable creatures or men.

Now this *hope* which is in men is twofold, *Humane* and *Divine*.

First, there is a *Humane hope*, which is twofold ; viz. *Good* and *Evil*.

I. There is a *Humane hope* which is *good* and *warrantable* ; which is twofold.

1. A courteous hope, *1 Tim.* 3. 14.

2. A natural hope, *Ruth* 1. 12. *Job* 6. 11. 20. *Rom.* 4. 18.

II. There is a *Humane hope*, which is *Evil*, and *Wicked* ; which is fourfold.

1. A curious hope, *Luke* 23. 8. And,

2. A

2. *A covetous hope*, Luke 6.35. Acts 10.19. 24. 26. Some *hope* for the death of those by whose death they may be enriched; but according to the proverb, *He who hopes for dead mens shoes, may go long bare-foot*. Some *hope* to gain by their kindness to others; but to *hope* for requital of benefits bestowed, may rather be accounted usury than virtue. And

3. There is an *ambitious hope*; but high *hopes* have oftentimes hard haps; and such as reach at the tree often stumble at the root.

4. There is a *cruel hope*, Hest. 9.1.

Secondly, there is a *Divine hope* which is two-fold; viz.

I. *False*, opinionative, deceitful and deceivable; as Job 6.20. Prov. 11.7. And

II. *True and good*; and is either

1. *Charitable*, 1 Corinth. 13.7. 2 Corinth. 1.7. 10. 15. or

2. *Spiritual*, Ezra 10.2. Job 5.16. Hebr. 11.1. To *hope* above, and against *hope*, is the excellency of a mighty resolution.

Qu. 3. *How do Hope and Desire differ?*

Ans. Thus, *Desire* extends it self to all kind of good things, without any apprehension of difficulty; and therefore belongeth to the *concupiscible appetite*; but *Hope* is subject to the *irascible*, and respecteth the future good gotten with difficulty; for no wiseman ever *hoped* for things which he holdeth impossible to attain unto.

Qu. 4. *Wherein doth the Hope and expectation of the faithful in earth, and of the Saints in heaven differ?*

Ans. 1. *Negatively*; the hope and expectation of those and these doth not differ herein, that the Hope of these is certain, but of those uncertain; for both are sure and certain of the salvation both of souls and bodies at the last day.

Ans. 2. The hope and expectation of the Saints in heaven, and faithful on earth, differ in these things;

I. That the hope of the Saints on earth adheres unto faith, which looks upon God in his promises as in a glass, or dark speaking. 1 Cor. 13. 12. but the expectation of the Saints in heaven adheres unto an open and manifest vision of God. And

II. Our hope is with labour, pains and strife; but the expectation of the Saints in heaven is without any difficulty. And

III. Our hope is an imperfect expectation, theirs a perfect hope. And

IV. Our hope is for the possession, theirs for the perpetuity of heavenly glory. And

V. Our hope is for the glorifying both of our souls and bodies, theirs onely of their bodies, their souls being already glorified.

Qu. 5. *How do Faith, Hope and Charity differ?*

Ans. Bernard in Psalm 91. saith, *Dicit fides, parata sunt magna inexcogitabilia bona à Deo fidelibus*



*bus suis; dicit spes, mihi illa servantur; tertia quidem charitas, curro ego, ait, ad illa.* Faith saith, God hath prepared many good and great mercies for his children. Hope saith, I am one of Gods dear ones, and therefore have a right unto, and an interest in those inestimable and inexpressible blessings. And Love saith, seeing they are mine, I will hasten to the enjoyment of them, desiring to be dissolved, and to be with Christ, which is best of all.

Qu. 6. *What difference is there between Hope and heaviness?*

Ans. Crates answers, *Sadness* is the punishment of the heart, but *Hope* is the medicine of distress.

Qu. 7. *Wherein doth true Hope consist?*

Ans. Bernard in Psalm 91. saith, *Tria conside-ro, in quibus tota spes mea consistit: charitatem adoptionis, veritatem promissionis, potestatem redditionis*; Three things I constantly and continually consider, wherein my whole hope stands; the love of adoption, the truth of promise, and the power of redden. When I call to mind, that God so loves me in Christ, that in him he hath made me a son; and remember the truth of the promises made unto sons; and withal, how abundantly able the Lord is to perform all his promises made to his children; then doth my soul cheerfully hope in God.

Qu. 8. *What is the Nature of spiritual Hope?*

Ans. 1. It is of that nature that nothing can

destroy it: for though fortune (as one saith) may take away our goods, yet death cannot deprive us of hope.

2. It is a better hope then we had by the Law, *Hebr.* 7. 19.

3. It speedily desires, and earnestly longs for the enjoyment of the thing hoped for, *Prov.* 13. 12.

4. It makes us not ashamed, *Rom.* 5. 5. And,

5. It is a remedy against all evils, temporal, and spiritual *Si insurgant adversum me prelia, si saeviat mundus, si fremit malignus, si ipsa caro adversus spiritum concupiscat, in te ego sperabo. Bern. ser. 9. sup. Qui habitat.* Hope in God is a soveraign Antidote against the poison and perils of Satan, the world, wicked men, and our own corrupt nature. *Si tribulatio infertur, per te sperabo. tu es spes mea: si insurgat hostis, non nisi in te sperabo. Bern. in Psal. 91.*

6. It comforts us in spiritual dejections and languishments, *Psal. 42. 5, 11. Why art thou cast down, O my soul? and why art thou disquieted within me? hope in the Lord, &c.* As without food the body would fail; so as the proverb is, *If it were not for hope, the heart would break. Futurorum spes laborantibus requiem parit, sicut in agone positus dolorem vulnerum mitigat spes corona. Orig. hom. 9. sup. Exod. Sola spes hominem in miseriis consolari solet. Cicer. in Catalin.*

7. It is always of things not seen, and to come,

*Rom.*

Rom. 8. 24. *Spes non nisi bonarum rerum est, nec nisi futurarum.* August. Enchir. c. 8.

8. It is a lively hope, 1 Pet. 1. 3.

9. It is one of the three chiefest Theological virtues, 1 Cor. 13. 13.

10. It is the hope of righteousness, Galat. 5. 5.

11. It is a refuge in the time of need, Hebr. 6. 18, 19.

12. It rejoiceth in adversity, as follows afterwards.

13. It is a good hope, Lament. 3. 26. & 2 Thess. 2. 16.

14. It is a blessed hope, Tit. 2. 13.

15. It is the hope of salvation, 1 Thess. 5. 8. Tit. 3. 7. or, it is a hope that saves our souls, Rom. 8. 24. *Spes præmii solatium sit laboris*: the hope of the reward is the comfort of the work. Hier. in ep. *Spes in eternitatem animum erigit.* Greg. in moral. *Spes est ultimum adversarum rerum solatium.* Senec. in ep.

Qu. 9. What are the Fruits, Effects, Benefits and Excellencies of true Hope?

Ans. 1. This question might be fully answered from the former; but I will add a word or two.

2. Hope keeps us from sin; for as it did not hurt *Rahab* to dwell with the people of *Jericho*, but her faith kept her safe; so sin doth not harm those who by faith and a lively hope do expect their redeemer. And,

3. It causeth us to approach unto Christ; for as

by the *Cable* a man may draw his vessel to the *Anchor*; so the soul being fixed by the *anchor of hope* to Christ, doth hale and draw it self nearer and nearer unto him. And

3. It animates and emboldens a man to undertake great things, adding as it were wings to his attempts *Cum al qua spes subest, vehementior vires apparere assolent.* Aug. de quant. anim. c. 22. *Spes ad maiora audenda sese erigit.* Greg. in Job 4. l. 5. c. 29. and

4. Hope upholds in all labours, troubles, adversities and disasters. *Spes commodi furatur labores, & metum abscondit Periculi.* Ambros. in Psal. 12. An Italian suffering many cross adventures and troubles, painted in his study a *Pinnace* or small *Bark*, tossed with tempestuous storms, and in the sail was written, *Expettanda dies*; meaning, that he hoped for one Sun-shine day to recompence all his glowry and winter moneths. Hippolito Cardinal de Medicis, to the same purpose, figured the *Moon* in the *Eclipse*, which happeneth by reason of the interposition of the earth between the Sun and it, with this *Motto*, *Hinc al quando elucet labor.* Thus *Leyes* of *Luxemburg*, a French Captain, coming to the wars in *Italy*, had for his *Impress* *A Sun*, Or in a field *Azure*, invironed with thick clouds, with this *Mot*, *Obstantia rubila solvit*; to infer, that he having endured divers adversities, after the beheading of his father, the high Constable of *France*, hoped notwithstanding by his valour and vertue, that

that even as the *Sun* with his scalding beams dissolves the clouds, so he hoped to vanquish all who were averse to his shining vertues. *Maximian* an Italian Earl, being enamoured with a Lady named *Anna Moronna*, who afterward was his wife, had for his *Imprest* a *Silkworm*, which onely liveth with the leaves of the *Mulberry-tree*, which tree in *Lombardy* is called *Moronna*, with this *Mot*, *Quol di cio vivo. Onely of this I live, disdaining other food*; to shew, that as that little beast doth onely live of those leaves; so he onely contented himself to feed on the leaves of his love, in *hope* one day to enjoy the fruit of legitimate marriage.

5. *Hope* doth not onely uphold in labour, but comforts in misery: hence *Bernard* calls it the god of the wretched. The evenings *hope* may comfort the mornings misery. The apprehension of *hope* de-rideth grief, and fulness of *hope* consumeth it. *Hope* of all passions is the sweetest, and most pleasant; whence it is said, that *hope* onely comforteth the miserable.

Qu. 10. How many sorts of men are there in regard of *Hope*?

Ans. 1. I might answer three; for,

I. Some *hope* for that which they may hope for.

II. Some *hope* for that which they should hope for.

III. Some *hope* for that which they should not hope for. Or,

*An. 2.* I may answer, four : for,

I. Some men neither *hope* in God, nor fear him ; these neither regard his wrath , nor his mercy.

II. Some fear, but *hope* not ; these regard his wrath, but not his mercy.

I I. Some *hope*, but fear not ; these regard his mercy, but not his wrath.

IV. Some *hope* and fear ; these regard both his mercy and his wrath.

*Qu. 11. Who is the Hope of the Elect ?*

*An. 1.* God, *Psal.* 71.5. *Jer.* 14.8. 17.13. *Joel* 3.16.

2. Christ. 1 *Tim.* 1.1.

*Qu. 12. In whom, or what may we hope?*

*An. 1.* In the Lord, *Job* 5.16. *Psalms* 31.24. 38.15. As a son in all his necessities and straits trusteth unto, and dependeth upon his father (especially if he be great and rich) that he will help him, and not suffer him to want, nor permit him to suffer ; so should we *hope* in the Lord, and depend upon our heavenly father, who is abundantly able, and most affectionately willing to relieve, help, save and succour us.

2. We may *hope* in the word of the Lord, *Psal.* 119.74. 147. and,

3. In the judgements of the Lord, *Psalms* 119.43.

*Qu. 13. Whence comes our Hope in God?*

*An. 1.* From God. *Psalms* 22.9. *Rom.* 15.13. 2 *Thess.* 2.16. and,

2 From

2. From spiritual experience, *Rom.* 5. 4.

3. From the consolation of the Word, *Rom.* 15. 4.

Qu 14. *Why must we hope in the Lord?*

Ans<sup>w</sup>. 1. Because the eyes of the Lord are upon those that *hope* in him, *Psal.* 33. 18.

2. Because sometimes the Lord proportions his mercy towards us, according to our *hope* in him, *Psal.* 33. 22.

3. Because the Lord will hear those who *hope* in him, *Psal.* 38. 15.

4. Because *hope* is a sovereign antidote against spiritual dejection, *Psal.* 42. 5, 11.

5. Because such are happy as *hope* in him, *Psal.* 146. 5. *Jer.* 17. 7. and,

6. Because the Lord taketh pleasure in such *Psal.* 147. 11.

7. Because he is our Portion, *Lam.* 3. 24.

8. Because we are saved by *hope.* *Rom.* 8. 24.

Qu. 15. *How doth Hope respect God?*

Ans<sup>w</sup>. 1. Divine *hope* respects God as the object which is expected; for God himself is the principal object of *hope*, 1 *Pet.* 1. 21. the less principal objects are all those things, whereby as by degrees and means we come unto God, 1 *Pet.* 1. 13. Hence God himself is called *The hope of Israel*, *Jer.* 14. 8. and *Rom.* 15. 3. *the God of hope*: not so much because he is the Author and giver of *hope*, as because it is he in whom we *hope*.

2. *Hope* respects God as the Author and giver of every good thing which it expects, *Psal.* 37. 5. 6. *Jer.* 17. 7.

Qu.

Qu. 16. *Who must hope in the Lord?*

Ans. 1. The people of the Lord, *Psal.* 130. 7.  
131. 3.

2. The particular servants of the Lord, *Jerem.* 17. 17.

Qu. 17. *What is the duty of those who hope in the Lord?*

Ans. 1. To be of good courage when they are in any want, distress or danger, *Psalms* 31. 24.

2. To wait patiently for that which they hope for, *Rom* 8. 25.

3. To rejoice in their hope, *Rom* 12. 12.

4. To remember that their hope is not for temporal things, or the things of this life, but for eternal after this life; and therefore the want of temporal things must not shake their hope, *1 Cor.* 15. 19.

5. To purge themselves, even as Christ is pure, *1 John* 3. 3.

6. To continue in their hope unto the end, *Col.* 1. 23. *Heb.* 3. 6. 6. 11. *1 Pet.* 1. 13.

Qu 18. *When hath the righteous hope?*

Ans. 1. In this life, *Psalms* 71. 5. *Joel* 3. 16. and therefore, *while there is life there is hope.* A Rhodian being cast into a cave by a Tyrant, and fed there after the manner of a wilde beast; some of his friends perswaded him to abstain from eating, that so he might dye; to whom he answered, *Dum spiro spero, I will hope while I have life.* Thus though we in our journey unto Canaan, through the Straits meet



meet with many cross winds and storms, yet we must labour skilfully to steer, and keep on our course by the *Cape of good hope*, till we arrive at the haven of eternal happiness.

2. The righteous have *hope* in their death, *Prov.* 14. 32.

Qu. 19. *When must we hope in the Lord?*

Ans. 1. When we are in any misery or distress, as was shewed before. And,

2. When humane help fails. *De divina miseratione tunc sperandum amplius est, cum Praesidia humana defecerint.* Ambros. in Hexam.

Qu. 20. *Who can have no hope in God or Christ?*

Ans. 1. Not those who go down into the pit, *Isa.* 38. 18. Nor,

2. Those who are without Christ. *Ephes.* 2. 12. Nor,

3. Those who are strangers from the Commonwealth of Israel, *Ephes.* 2. 12. Nor,

4. Those who are aliens from the Covenant of promise, *Ephes.* 2. 12.

Qu. 21. *Whose hope shall perish?*

Ans. 1. The hope of the unjust and wicked man, *Job* 11. 20. 14. 19. *Prov.* 10. 28. 11. 7. and,

2. The hope of hypocrites, *Job* 8. 14. 27. 8.

3. Sometimes the hope of the righteous for a time. *Job* 19 10. *Lam.* 3. 18.

Qu. 22. *What must we not hope for?*

Ans. 1. We must not hope for any use, encrease,

or

or advantage of, or for what we lend, especially to the poor, *Luke 6.35.*

2. We must not hope for the ruine and destruction of Gods people, *Hest. 9.1.*

3. We must not hope for help or deliverance by our gold. *Job 31.24.*

Qu. 23. *What may We hope for?*

Ans. 1. We may hope for some temporal, natural and oeconomical things: viz.

I. To find water to quench our thirst, *Job 6.20.*

II. To see our friends whom we are absent from, *1 Tim 3.14.*

III. For a second marriage after the decease of the first choice. *Ruth 1.12.*

IV. For children in marriage, *Ruth 1.12.*

V. For longer life, *Job 6.11.*

Ans. 2. We may hope for spiritual things; as,

I. For the accomplishment of Gods promises, even above natural probability, *Rom. 4.18, &c.*

II. For the pardon of the sins committed against God, if we will but turn from them, *Ezra 10.2.*

III. For deliverance from the mighty, though we be but mean, *Job 5.16.*

IV. For a joyful Resurrection, *Psalms 16.9, Acts 26.6,7. Qui enim arat, arat ut metat; qui pugnat, pugnat ut vincat: tolle ergo spem resurrectionis, &*

*resoluta est observantia omnis pietatis.* Chrysost. in *Matth.* 22. In every action, the vertue of working is from the *hope* of a thing to come. He who ploughs, ploughs to reap; he who fights, fights to overcome; and he who doth well, hopes for a reward in the Resurrection: Take away the Resurrection, and farewell all care of godliness.

V. We may *hope* for the salvation of the Lord, *Psalms* 119. 166. *1 Thess.* 5. 8. or, for heavenly glory, *Rom.* 5. 2. *Col.* 1. 5. *Tit.* 1. 2. As the Husbandman soweth his Land, in *hope* of a plentiful crop; so men perform the duties of Christianity in *hope* of heaven. *Macarius hom.* 14. As a Merchant taketh pains to furrow the vast Ocean in *hope* of earthly gain; so a Christian struggleth through the waves and billows of this life in *hope* of a heavenly reward. *Basil in Psalm* 1. As the *hope* of a crown and victory maketh the trouble, danger and hazard of war tolerable; so the *hope* of heaven makes the griefs and turmoils of this life portable, and to be endured. *Chrysost.*

Qu 24. What is the Object of Hope?

Ans. *Futurum possibile*; something to come which is possible to be obtained. Note here, *Hope* hath a twofold respect to its object; viz.

I. As an *Anchor*, *Heb.* 6. 9. and in this respect it rests upon God for the thing promised.

II. As an *Eye*, and so most usually it is taken, and imports no more but the *expectation* and *waiting* for the enjoyment of the thing promised.

Note

Note further, *Hope* is a Theological vertue, which

I. In regard of the *Subiect*, the superior part of the soul, hath three gifts or properties, according to the three principal faculties of the mind: whereof,

1. One doth consummate and perfect the *rational appetite* or *faculty*; and that is, the Beatifical vision, which takes away faith.

2. Another respects the *concupiscible*; and this love confirms and perfects. And,

3. Another the *irascible*; this is the perfect intention of blessedness, and confirms *Hope*.

II. In regard of the *Object*, God; because as faith in believing assents to God as one who speaks nothing but truth or true things: so *hope* adheres and cleaves unto God as to one promising great things. *Bonavent.*

Qu. 25. *What are the Encouragements of Hope?*

Ans<sup>r</sup>. The Philosopher lays down these three:

I. *Auxilia magna*; great ayds and helps.

II. *Multa*; many ayds and helps. And,

III. *Vicina*; those near at hand. These the faithful, who *hope* in the Lord, have in a full measure: for,

1. They have great ayds. And,

2. Many; for God loves them, Christ prays for them, the holy Spirit will help them, the Angels pitch their tents about them; and the creatures befriend them. And,

3. The

3. The Lord in whom they *hope* is always near them, his eye is always upon them, his holy Spirit dwells in them, and his help is always ready at hand.

Qu. 26. *Whereunto may hope be resembled or compared?*

Ans. 1. Unto death; because as death is common unto all, so is *hope*; for he hath *hope* who hath nothing else. *Spes maximè commune est omnibus: hanc enim illi habent, qui aliud nihil.* Thales.

2. *Hope* may be resembled to the Cuttle, a very wise fish, who during the storm fixeth herself firmly on the rocks; for *hope* anchoreth upon Christ, the true Rock, when the tempests of troubles, tribulations and persecutions arise in the sea of the world.

3. *Hope* may be resembled to an *Anchor*; for as an *Anchor* fastened into the earth, keepeth the ship so safe, that it fears not the billows of the raging sea; so lively *Hope* being firmly fixed upon the heavenly promises, preserve h the mind of the righteous immovable, in the midst of the waves of this world. Or as a ship by the *Anchor* is kept from the violence of the tempests; so the soul by *hope* is kept from the rage of temptations.

4. *Hope* may be resembled to a *staff*; for as that supporteth a man, so doth *Hope*. And,

5. To a *Helmet*; for as that defendeth the head, so doth *Hope* the soul. And,

6. To *Pillars*; for as they support and uphold earthly

earthly buildings; so hope upholds and supports spiritual edifices. And,

7. To a *Bladder*: or, *Hope* is to a man as a *Bladder* to one learning to swim; it keeps him from sinking in the bosom of the waves, and by that helpe he may attain the exercise; but yet many times it makes him venture beyond his height, and then if that breaks, or a storm arises, he drowns without recovery; this is true in covetous and ambitious *Hope*. And,

8. *Hope* is like a valiant Captain in a losing bat-tel; it is ever encouraging a man, and never leaves him, till they both expire together, *Job* 13. 15. *Though the Lord kill me, I will hope in him.* And,

9. *Hope* is the *Rattle* which nature doth provide to still the froward crying of the fond child; Man, according to *Tibullus*.

*Iam mala missem Letbo, sed credula vitam  
Spes foveat, & melius cras fore semper ait.  
Spes alit agricolas; spes sulcis credit aratis  
Semina quæ magno sanore reddat ager.  
Spes etiam valida solatur compede vinculum,  
Crimina sonant ferro, sed canit inter opus.*

Hope flatters life, and saith she'll still bequeath  
Better; else I had cur'd all ills by death.  
She glads the farmer, doth his grain commit  
To earth, and with large use returneth it.  
She chears the shackled prisoner, and whiles thigh  
Rings with his chain, he works and sings on high.

Qu

Qu. 27. *What are the Adjuncts of spiritual Hope?*

*Ans.* 1. Righteousness, *Gal.* 5. 5.

2. Christian courage and magnanimity, *Psalms* 31. 24.

3. Prayer, *Psalms* 119. 147.

4. Patience, *Lament.* 3. 26. *Rom.* 12. 12. *1 Theſſ.*

1. 3.

5. Spiritual experience, *Rom.* 5. 4.

6. Faith, *1 Pet.* 1. 21.

7. Rejoycing, *Prov.* 10. 28. *Heb.* 7. 6.

8. Confidence, *Psalms* 119. 116.

Qu. 28. *What are the notes, marks, and signs of spiritual hope?*

*Ans.* 1. It adheres and trusts ſoly to the grace of God, and his free promiſes, *Heb.* 11. 1. *1 Pet.* 1. 13.

2. It begets in us a care and deſire in all things to pleaſe God, *1 John* 3. 3.

3. It diligently uſes thoſe means which God hath appointed for the obtaining the thing hoped for, and abſtains from the uſe of all unlawful and unwarrantable means, *Heb.* 10. 23, 24, 25.

4. It depends not upon any means but only upon God, who can work by, or without thoſe, *Heb.* 4. 14.

Qu. 29. *What things are contrary unto true hope?*

*Ans.* 1. Deſpair of mercy.

2. Doubtings of the bleſſings to come, which are expreſſed in the word.

I

3. Car-

3. Carnal security, and a neglect of the use of the means appointed for the obtaining of the thing hoped for.

4. Shame of face, or confusion, in regard of the event, is opposed to *hope*, Psalm 25 2,3.

Note here, the certainty of faith is opposed to error; but the certainty of *hope* is opposed to distrust: and as in this they differ; so in this they are alike, That either of them is firm and certain; for faith establisheth the understanding, lest it should not believe and *hope* establisheth the affection, lest it should distrust.

Qu 30. *Who are too blame in regard of Hope?*

Ans. 1. Those who prefer worldly enjoyments before spiritual *hope*. Bias said, He who will lose a favour for a *hope* hath small store of wisdom: the proverb saith, *A bird in hand is worth two in the bush*: Bion saith, He who supposeth to thrive by *hope* may happen to beg in misery: and most men choose present enjoyments before future *hopes*; the pleasures of sin, and profits of the world, before the *hope* of the pleasures at Gods right hand for ever and ever.

2. Those are too blame, who *hope* in the creatures; for to put our confidence in the creature, is to despair of the Creator. *De Creatore desperare est, spem in creatura ponere. Gregor. in Mor. lib. 3.* And,

3. Those who *hope* in God, while they are wicked; for vain is that *hope* which doth not fear God, they



they onely hoping well who are good. *Despe in casum praesumit, qui timere Deum in suis operibus timet.* Greg. in mor. as *Socrates* was wont to say, *Spem malam nihil aliud esse quam pessimum via. ducem ad gravissima quaeque peccata.* Stob. serm. 109. So indeed, for a man to hope well in evil-doing, makes him neglect to do good, and encourageth him in evil.

Qu. 31. *What may we learn from or concerning Hope?*

An. 1. That *Hope* is a thing which is appropriate unto man alone: for beasts have no hope at all, looking onely at things present. And,

2. That *hope* grounded on Good never faileth; but built on the world, never thriveth. And,

3. That *hope* of life is vanity, *hope* of death is life, and the life of *hope* is true piety and virtue. And,

4. That sweet words and fair promises beget *hope*; large protestations nourish it, and contempt kills it. And,

5. We may learn, that true spiritual *hope* cannot be without faith. *Spes sine fide quomodo esse possit, non invenio; nec enim se sperat posse assequi, quod non esse credit.* *August.* How can *hope* be without faith. seeing a man cannot *hope* to possess or enjoy that which he doth not believe in? *Fides credit, spes & charitas orant: sed sine fide esse non possunt; at per haec & fides orat.* *August.* in *Enchirid.* Faith believes, *hope* and love pray, but these cannot be

without *faith*, and by these *faith* prayes.

Qu. 32. *What is required, or, what is the duty of all in regard of this grace and vertue of spiritual hope?*

Ans. To labour diligently for the still assurance of *hope*, Heb. 6. 11. When *Alexander* passed into *Asia*, he gave large Donatives to his Captains, and other principal men of vertue; insomuch as *Parmenio* asked him, Sir, *what do you keep for your self?* He answered, *Hope*. *Wincelass* King of *Hungary*, being driven out of his Kingdom, and forsaken of his own, oftentimes used to say, The *hope* I had in men hindred me from putting my trust in God; but now my *hope* being wholly in him, I assure my self that he will help me by his divine goodness; as indeed it fell out not long after, he being re-established in his Estate and Dignity. Thus by *hope* we are saved; and therefore we must *hope* for good by a good *hope*.

Qu. 33. *Whether may hope be certain? or, Whether is there certainty in hope?*

Ans. 1. Sometimes I confess *Hope* is contrary, and uncertain: men oftentimes *hoping* one thing, and another coming to pass. For,

1. Sometimes that which men *hope* will be for their salvation. turns to their destruction, as *Rom.* 11. 9. *Let their table be made a snare, and a net, for a recompence unto them.* Christ here by the mouth of the Prophet wilheth that which came upon the *Jews*; that is, that as *Birds* are taken  
whereas

whereas they think to find food; so the Law which the *Jews* of a blind zeal preferred before the Gospel, thinking to have salvation by it, should turn to their destruction.

II. Sometimes a man *hopes* for one thing and a better comes to pass: *Saul* hoped by his seeking to find his *Fathers Asses*, but found a Kingdom. *Phalaris* the *Theban* being grievously sick of a disease in his lungs, would needs enter into battel with his enemies, hoping to be slain therein, and so to be released from his pain: in the battel he was sore wounded with a *Spear*; and hoped it had been mortal; but he was cured of his wound, and eased of, and freed from his former malady by the wound received.

*Mamilus Bubulus* King of *Hetruria*, received in a battel a wound with an arrow, which entred his body up to the feathers, and being drawn out, the head thereof remained still in the flesh; being something recovered of his wound, he went to hunt a *Hart*, hoping to cheer and refresh himself thereby; but in his hunting he fell into a ditch, and his horse upon him, and thereby the *Arrow-head*, which was left in his body, was forced out, and it being voided out, he became afterwards more healthful then ever he was.

III. Sometimes a man *hopes* for one thing, and a worie comes to pass; as *Cornelius Rufus* being very weary, laid him down to sleep, hoping to ease and refresh himself thereby, but in his sleep the fa-

culty or sense of seeing was taken away from him, and he became all his days blind. *Lucian* in his *Dialogues* tells us of a *Cobler*, who being invited to a rich mans house, and seeing much plate, dreamed the next night that he was his heir, and enjoyed it all: but the *Cock* crowing, and awakening him, he threatned to kill him, for making him poor. Thus many build Castles in the ayr, *hoping* for great things without any ground. The *Oracle* having said, That if *Rhesus King of Thracia* and his horses did once drink of the river *Xanthus*, *Troy* should not be won, he *hoped* confidently to preserve the City from ruine: but the first night he and his horses came, they were surprized by *Diomedes* and *Ulysses*, and slain, before ever they touched the water.

*An. 2.* By reason of our imperfection, and those many temptations whereby we are assaulted, our *Hope* hath often some doubting accompanying of it, whereby in regard of our sense and apprehension, *Hope* is not always certain. *Lam. 3. 18.*

3. Divine *hope* in regard of the certainty of the *Object*, is most certain because it is supported and upheld by the power and faithfulness of God, whereby he hath revealed, That as he can, so he will most certainly perform all his promises, *Rom. 4. 21. 2 Tim. 2. 13.*

4. Divine *hope* in regard of the certainty of the *Subject*, ought to be by all means most certain, and firm, *Heb. 6. 18, 19.*

5. *Hope*

5. *Hope* considered absolutely, and in it self, is also infallible and certain, *Psalm 27. 2, 3.* because it adheres unto, and is built upon that most certain and infallible foundation that faith is, *Rom. 4. 18, 19. Heb. 11. 1.*

Qu. 34. *Upon what grounds is the certainty of hope built?*

Ans. 1. Upon the word of God, *Mark 9. 7. Luke 12. 32.* And,

2. Upon the oath of God, *Hebr. 9. 18.* And,

3. Upon the legacy and testament of Christ. The Lord, *Psalm 2.* faith unto Christ. Ask of me what thou wilt, and I will give it: and Christ asketh, that those who are his, may be where he is, &c. *John 17. 24.* And,

4. Upon the blood of the Lord Jesus, which was shed for us, whereby all the promises of God are unto us *Yes and Amen.* And,

5. Upon the pledge of the Spirit given us on earth *Ephes. 1. 13.* for the Holy Ghost is an earnest given us by, and from God who is faithful and true. And,

6. Upon the pledge of our nature, taken up into heaven by Christ; as the Apostle saith, *He hath entred into heaven, our fore-runner.*

These are the *six Pillars*, and strong rocks of our *Hope* which doth sustain us in all our troubles; but when we shall enjoy what we *hope* for, then *hope* shall cease; for *Spes tunc non erit* (saith *Augustine*) *quando res erit: hope* will not be

when and where the thing *hoped* for is enjoyed.

Qu. 35. *Why must we labour for this certain hope?*

An. 1. Because God commands and requires it at our hands, *Heb.* 15. 13. *Col.* 1. 23. *Heb.* 6. 11. 10. 22. *1 Pe.* 5. 9.

2. Because this *hope* is as necessary for us when we are tempted, as a *Helmet* is for a Souldier, when he is assaulted (*Ephes.* 6. 17. *1 Thes.* 5. 8 ) or, as an *Anchor* for a ship in a storm, *Heb.* 6. 19.

3. Because it brings freeness, fortitude and firmness in every work of God, *i. e.* addes strength, courage, and resolution in us, in the performance of every good duty, *Psalms* 19. 12. *1 Cor.* 15. 58. *Gal.* 6. 7, 8. *Heb.* 3. 6. 12. 2. *James* 5. 7. And,

4. Because it is the end of our calling, *Ephes.* 1. 18. And,

5. Because it will never make us ashamed ; *i. e.* it will never deceive us, or frustrate us of our expectation, *Rom.* 5. 5. 8. 24.

Qu. 36. *By what Means may we attain unto this certain hope?*

An. 1. By a firm and lively faith ; for *hope* both flows from faith, and depends upon faith, and that not onely in regard of its being, but also in regard of the degree, manner and sense thereof : wherefore if we desire to attain unto a firm *hope*, we must labour for a lively faith, *Heb.* 11. 1.

2. We must by all means labour to keep a good conscience ; for such a conscience avails much for the

the confirming of our faith and *hope*, 1 Tim. 1. 19.  
2 Tim. 4. 7, 8.

3. We must diligently observe and mark all the testimonies, experiences and experiments which we have of the Love of God towards us; for such experience begets *hope*, Rom 5. 4.

4 We must continually remember those who with good success, and a happy issue, have *hoped* in God, James 5. 10, 11. And

5. We must be frequent in the exercises of Piety,  
Rom. 15. 4

Thus much for the second *Theological grace, Hope*;  
I proceed unto the third.

---

# CHAP. III.

Περί ἀγάπης.

## *Of Love; or Charity.*

Qu. I. **H**ow many ways is this word Charity taken in Scripture?

An. 1. Sometimes largely, for our *Love* both to God and man, *Rom. 13. 1 Cor. 13.*

2. Sometimes strictly, for some one part or office of *charity*; especially these three:

I. To remit all offences done against us. And,

II. To interpret all things in the best sense, when they are doubtful. And,

III. To relieve the poor members of Christ, when they are in necessity. Now in this place *Charity* is taken *largely*, in the first sense, for *Love*.

Qu. 2. *What is Charity?*

An. *Charity* is to love God for himself and his own sake. and our neighbor for Gods sake; or, it is that affection of *love* which moves us to hold our neighbor dear, and to desire and seek his good in every thing which is dear unto him, and that for Christs sake, according to the will of God.

Qu.



Qu. 3. *Whether is this grace of Charity, the justification of a sinner before God or not?*

An. It is not. For,

I. One grace or vertue cannot be our whole righteousness.

II. *Charity* is a fruit of Justification, or, an effect of faith, 1 *John* 3. 18, 19. For *love* doth not beget faith, but is begot by faith, and thereby is confirmed more and more, in so much as we gather the cause by the effects, 1 *John* 4. 17. 2 *Pet.* 1. 10. and therefore S. *Luke* doth plainly make *Charity* the effect of Justification, not the cause, *Luke* 7. 47.

Qu. 4. *By how many words is Love expressed?*

An. There be four words which the Greeks use to expresse *love*, *εἰλικ*, *ἔρως*, *χαρις*, *ἀγάπη*, *Friendship*, *Love*, *Charity*, *Lovingness*. I here omit *Friendship*, as also *Charity* as it signifies *Alms*, referring them to their proper places, in the *Volume* promised; and concerning *love*, the onely thing here to be hinted at, I shall treat in this order:

First, of *love* generally.

Secondly of *love* particularly; as it is

1. *Evil*. And,

2. *Good*; which *love* is either,

First, *Uncreate*: as,

I. The *love* of God (*essentially*) to us.

II. The *love* of Christ (*personally*) to us.

Secondly, *Create*; which *love* is either,

I. *Spiritual*: as

I. Our

1. Our *love* to God. And,

2. Our *love* to Christ. And,

3. Our *love* to the faithful. Or,

II. *Natural*; as, our *love* to our selves. Or,

III. *Moral*; as,

1. Our *love* to our Neighbor. And,

2. Our *love* to our Enemy.

Qu. 5. To Whom is *love* referred in Scripture?

An. 1. Sometimes to God the Father; and that both

I. *Positively*, in the lowest, or first degree of *love*: and thus he *loves* all his creatures, as his creatures, *John* 3. 16. 1 *John* 4. 8, 16.

II. *Comparatively*, in the second degree of *love*; and thus he *loves* his Church and children, *Deut.* 10. 15. *Hos.* 11. 4. *Zach.* 2. 8.

III. *Superlatively*, in the highest degree of *love*; and thus he *loves* Christ, *John* 10. 17. 15. 9. 17. 24.

An. 2. Sometimes *love* is referred to God the Son, who is said.

I. To *love* his Father. And,

II. His Church, *Psal* 45. 11. *Cant.* 1. 2. 7. 10. And,

III. Some particular persons, *Mark* 10. 21. *John* 11. 35 36. 20. 21. And,

IV. To *love* righteousness, *Psal* 45. 7.

Answ. 3. *Love* sometimes is referred to God the holy Ghost. *Rom.* 15. 30. And,

4. Sometimes to the Church of Christ, *Can.* 7. 12.

5. Sometimes to men, and that both,

I. To

I. To good men, *Gen.* 22. 2. *Luke* 7. 5. *Iohn* 21. 15, 16. *1 Pet.* 1. 8. And also,

II. To bad men, *2 Chron.* 26. 10. *Psalms* 52. 3, 4. And,

6 Sometimes to beasts, *Hos.* 10. 11.

Qu. 6 *How many ways is a thing loved?*

An. Things are loved three manner of ways; viz.

I. *Propter se*, for themselves; thus we love health.

II. *Non propter se sed propter aliud*; not for themselves, but for another end; thus the sick man loves a bitter potion, not for it self, but for healths sake.

III. *Et propter se & propter aliud*; somethings are loved both for themselves, and for another end: thus we love good wine, and such *Preserves* and *Conserve*s as we like, and are good for our health, and the preservation thereof.

Qu. 7. *From whence comes this word Love?*

An. *Αγαπη* comes of *Αγαν πασιν*, or, of *αγειν* & *αγαπη*: Love comes from doing or working, because it is a working grace, not onely working it self, but setting all the soul on work to attain what is believed. True love is never idle, but worketh industriously to serve him who is beloved; for as fire is most active among the elements; so is love most active among vertues and graces; and, As a root is ingendred of moisture and celestial heat; so love groweth, ariseth, or springeth from the moisture of devotion,

devotion, and the supernatural heat of the holy Spirit, whence it becomes so vigorous and active.

Qu. 8. *What is Love in general?*

An. Ovid who thought himself a Master of that art, and writ precepts of the same, thought it more obscure than the letters of *Ephesus*, or the riddles of *Sphinx*, to tell what it was; so that being demanded to shew the definition thereof, said, *Love is I know not what, it cometh I know not from whence, who sent it I know not, it engend'reth I know not how, it is satisfied I know not wherewith; it is felt, but how I know not, and to what end it tendeth I am ignorant, but sure, quoth he, it is the loss of a man self.*

*Anacreon* said, *It was a sweet mischief, sith for a pinte of pleasure we receive a gallon of sorrow and pain.*

*Callimachus* called it a *Court without Sergeants*, because they who love obey without constraint, and are captive without conquest.

*Propertius* saith, *Love is a sweet tyranny*, because the *Lover* endureth his torments willingly.

*Natural love* is an inward good will, which we bear to Parents, Husbands, Wives, Children, or Kindred, moved thereunto not onely by nature, thinking that we should love them as our selves, but also by a likeness of mind; whence generally we love all, because all be in some things like unto us; but yet we love them most, who both in body and mind do most resemble us.

*Love*

*Love* is a passion or affection in the concupiscible appetite, that it may enjoy the thing which is esteemed to be good as near as it can. Or,

*Love* is the purest, rightest, and best affection of the soul, whereby we *love* God for his own sake, and our neighbor for Gods. Or,

*Love* is *Complacentia appetibilis*, an appetible complacency of that which is good. For the understanding of this definition given by the *Schoolmen*, we must note, That there are three things in *love*:

I. An affection to the thing or person *loved*.

II. A desire to be united, or conjoynd unto, or possessed of the thing or person *beloved*.

III. An extraordinary and unspeakable joy in the fruition and possession of what we *love*. Hence we may gather, How we shall *love* the Lord;

I. We must be enflamed in our affections, and ravished with the *love* of God.

2. We must then desire to be made partakers of the Lord, to enjoy him by faith in our souls, and to be married unto him with an everlasting covenant.

3. Being once made partakers of the Lord, we must rejoyce in him, as the Church did in her *beloved*, when she had found him, *Cant. 5*.

Qu. 9. *What* is true Love?

Ans. 2. Not that which is in word and tongue onely 1 *John 3. 18*. But,

2. That which is without dissimulation, *Rom. 12. 9*.

Or,

or, that *love* which is unfeigned, 1 *Pet.* 1. 22. that is, which is indeed and in truth, 1 *John* 3. 18.

3. That which is fervent *Cant* 8 7. 1 *Pet.* 1. 22.

4. That which springs from faith unfeigned, 1 *Tim.* 1. 5.

5. That which proceeds from a good conscience, 1 *Tim.* 1. 5.

6. That which issues out of a pure heart, 1 *Tim.* 1. 5. 1 *Pet.* 1. 22.

Qu. 10. *Whereunto may Love be compared?*

An. 1. *Love* is like *nature* in light and heavy bodies; for it presseth down if it be terrene and earthly; it raiseth up if it be heavenly: hence *Augustine* saith, *Amor meus, pondus meum, eo feror quocunque feror*: my *love* is the lead and weight which sets all the wheels of my soul on work; and guides me whethersoever I go, and in whatsoever I do.

2. *Love* is like *Fire*; that is, like a fire enclosed, which straitly kept, more fiercely flames at last,

*Adverso tempore crevit Amor.* Ovid.

*Love* heightens by depression. And as fire in all shops is an instrument for all or the most Artisans and workmen; so nothing is well done without *love* and *charity*.

3. *Love* is like to a *Racket*; for as at Tennis, *Rackets* make the ball live in a perpetual motion; so do repulses in *love*, reflecting it stronger into

one anothers bosom ; the best temper of it is, that the communication thereof be neither too forward to cool desire ; nor too froward, lest it cause despair.

4. *Love* is like a *light* : for as a light is not diminished by participation : so *love* is not lessened by being divided amongst, or imparted to many, but rather augmented.

5. *Love* in many things is like unto the Sun : For,

I. As the *Sun* is of an uniting vertue, it uniting (as some *Astrologers* say) the *Planets* in their effects ; so *love* doth spiritually unite, and is therefore called the bond of perfection, because it perfectly uniteth the soul to God, and bindeth the hearts of the faithful together.

II. As the *Sun* is of a reviving nature, so is *love*, it translating from death to life, and quickening the soul to every good work.

III. As the *Sun* is of an attractive power to draw vapours upwards ; so *love* ravisheth, and raiseth up the affections unto God, setting the heart upon those things which are above.

IV. As the *Sun* is never without heat ; so *love* is never without works and well-doing.

6. *Love* is like unto *Compasses* ; or, *Faith* and *Love* make up a perfect pair of *Compasses*, which can take up the true latitude of a Christian heart. *Faith* is the one foot pitch'd in the center immovably, while *love* walks about in a perfect circle of

beneficence; and these two can never go asunder.

7. *Love* is like *Honor*, which varies it self according to the qualities of the persons. Or,

8. Like unto the *Pourconirel* or *Peak fish*, who becomes of the same colour the things are whereon it fastens; so that a man may *love* divers persons with all his heart according to divers respects; a father as a father, a mother as a mother, a child as a child, a neighbour as a neighbour, a friend as a friend, &c. This flame of *love* extends it self like unto the flame of a torch, which lights many others, without impairing his own light.

9. *Love* is like *dew*; for that as this falleth as well upon the low grass, as upon the high Cedar, the poor as well as the rich are subject to *love*, and to be *beloved*.

10. *Love* is like *death*; for as death is the end of sin, so is *love*, because he who *loveth* God ceaseth to sin.

11. *Love* is like the *Sardian-stone*; for as it expelleth fear, procureth mirth, maketh bold, and sharpeneth the understanding, as *Dioscorides* saith; so *love* bringeth joy, joy expelleth fear, and consequently maketh bold and valiant, and whetteth the understanding to the contemplation of heavenly things.

12. *Love* in many regards is like, or may be compared to a *vessel*: or, A soul repleat, or replenish't with the *love* of God and Religion, is like unto a *vessel full of liquor*. For,



I. As a *full vessel* will endure the fire, whereas an empty one cracks or melts; so the soul being empty of grace and goodness, is broken by affliction; but a heart filled with the grace of God, will endure the fiery tryal.

II. As a *full vessel* is more firm and stable, but an empty one less steady, and more easie to be overthrown: so a soul filled with Gods *love* is more staid and steady in good, and the practice thereof, then a heart void of *love*.

III. As a *full vessel* is in no part separated from the liquor it holds; so a spiritually *loving* and religious heart is never separated from God in obedience.

IV. As the vessel and the liquor it holds are of the same figure or form; so by a holy *love* we are made like unto God, or after his *image*.

V. As the *full vessel* sends forth liquor at every hole; so he whose heart is filled with religious *love*, is always speaking or uttering something that is good: *From the abundance of the heart the mouth speaks.*

VI. As the *full vessel* being bent downwards towards the earth, spills or sheds part of the liquor; so those who lean and encline unto the world, fall away *quoad gradum*, in regard of some degree of grace received, for a time.

VII. As the *full vessel* will receive no other liquor, except part of that which it holds be emptied out; so the heart filled with the love of God, will

not admit of the love of the world, or worldly things.

VIII. As the *full vessel* being struck soundeth not; so where the love of God is, there affliction is undergone without murmuring.

IX. As the *full vessel* becomes empty, and runs out, if there be any cracks or clefts therein, so if the heart be not sincere, but dissembling, all shews or seemings of *love* will soon be lost.

X. As the *full vessel* holds and hath more within than is seen without: so a heart filled with Gods grace and love, cannot shew forth so much of goodness without, as it hath within.

Qu. II. *How many sorts of love are there?*

An. I. I might, with some, divide *love* into these three sorts; viz.

I. There is a *natural love*; this is that love whereby every thing hath an inclination to the like, as heavy things naturally go down to the centre of the earth.

II. There is a *commanded love*; now this is that love whereby reason sheweth us some good thing to be *loved*; and then our will commands us to *love* the same.

III. There is a *love freely proceeding*; now this is, when the affections make choise of God freely; that is, when they so consider his goodness, that it breeds admiration in them; and his beauty, that it breeds *love* in them; and his sweetness, that their desires are satisfied therewith; and consequently,

quently, they find nothing so worthy an *object* to be *beloved* as God, who hath all these properties in him infinitely.

*An. 2.* To give a full answer to the question, and a full *division* of *love*, I say, that there are *thirteen* sorts of *love*; viz.

First, God *loveth* God. *i.e.*

I. God *loveth* himself.

II. God the Father *loveth* God the Son from all eternity, and God the holy Ghost. *Heb. 1.*

III. God the Son *loves* God the Father, and God the holy Ghost.

IV. God the Holy Ghost *loves* God the Father, and God the Son.

Secondly, God *loves* God and Man; that is,

I. God the Father *loves* the Son incarnate, or when he took mans nature upon him, *John 17. 24.*

II. God the Holy Ghost *loved* Christ become *man*.

Thirdly, God and man *loves* God; *i.e.*

I. Christ in our nature *loved* his Father. And,

II. His holy and blessed Spirit.

Fourthly, God *loves* man. *i.e.*

I. God the Father *loves* man, *John 3. 16.* and,

II. God the Holy Ghost *loves* him, *Rom. 15. 30.*

Fifthly, God and man *loves* man, that is,

I. Christ *loves* his Catholique Church, *Cant. 2. 4. 3. 10. Rom 8. 35. Ephes. 3. 19.* and.

II. He *loves* his particular servants, *John 11. 3, 4. 5. 36. 20. 2.*

Sixthly, man *loves* God ; that is,

I. *Personally* ; and thus he *loves* God the Father, and God the Holy Ghost. And,

II. *Essentially* ; and thus he *loves* God one in essence, but three in person : and that either,

1. With a false and hypocritical *love*, for his own ends and sake. Or,

2. With a true, sincere, and faithful *love*.

Seventhly, man *loves* God and Man ; and thus,

I. Sometimes the Church is said to love Christ, *Cant.* 7. 12. *8. 7. 2 Cor.* 5. 14. and,

II. Sometimes his faithful children and servants are said to *love* him, *John* 21. 15, 16. *1 Cor.* 16. 21. *Phil.* 1. 23. 3. 8.

Eightly, Man *loves* man ; that is,

1. Man *loves* himself.

2. Men *love* men.

3. Men *love* women.

4. Women *love* women.

5. Women *love* men.

FIRST, man *loves* himself ; and that,

I. *Naturally* : *Semper tibi proximus esto: Ego sum proximus mihi, est vox nature* ; it is so natural for man to *love* himself, that he needs no precept or command to do it. And,

II. *Sinfully* ; every one hath two *selves* ; a *self* of nature, and a *self* of sin, and both must be denied for Christ : this we must ever cast away as a snare,

snare, and that we must be ever ready to lay down as a sacrifice when Christ is pleased to set himself in competition with it.

SECONDLY, men *love* men; and that either with an *evil* or a *good love*.

First, sometimes men *love* men with an *evil love*: this *love* is fourfold,

I. *Inconstant*, when for the smallest offence committed, or, but supposed to be done, extream *love* is changed into extream hate. *Eusebides* talking privately with the Philosopher *Cuspides*, asked him, If he were not so happy, as that nothing could be added to his felicity seeing he was above all others most favoured and honoured by *Ptolomy* the King? To whom *Cuspides* answered, How soon can *Fortune* tumble thee down, and then how miserable a thing will it be to have been happy? Shortly after this discourse, *Ptolomy* found *Eusebides* his great *Favorite*, and one of his *Concubines*, whom most dearly he loved, talking privately together; whereat he was so incensed, that he made her straight drink a cup of poyson, and caused him to be hanged before his own gates And,

II. This *evil love* is *immoderate*, inordinate and most lewd. *Adrian* the Emperor so doted on the love of *Antinous*, a beautiful young man, that he dedicated a Temple to him at *Mantineia*, and a City at *Ninus*. *Pausanius*. Too too many with a Sodomitical affection have loved and lusted after some, *Gen.* 19. and,

III. This *evil love* of men to men is *Sensual*, called *Amor concupiscentia*, which is this, when we love our neighbour for our own profit and commodity onely; as *Laban* loved *Jacob* onely for his own ends; and as subjects sometimes love their Princes for their own advantage and advancement. And,

IV. This *evil love* is most wicked and diabolical, when men love such as themselves because they are wicked, *Psal.* 50, 18. *Suetonius* tells us, that *Caligula* the Emperour did deeply love *Marcus Lepidus*, and *Marcus Nestor* the Buffoon, onely for the commerce of mutual alternate brothelery; or, because they would accompany him to the stews.

Secondly, sometimes men love men with a good, lawful and laudable love; this love is sixfold; viz.

I. *Natural*, that is, of Parents to children, of children to Parents, and of kinsmen to kinsmen, *Gen.* 22. 2. 25. 28. 37. 3. And,

II. *Oeconomical*, viz. of husbands to wives, of wives to husbands; of masters to servants, and of servants to masters, *Genes.* 29. 18. 20. 30. 2 *Chon.* 11. 21. *Prov.* 5. 19. *Eccles.* 9. 9. and,

III. *Political*, when a man lives peaceably and quietly in a Commonwealth, not having suits, contentions or jars with any. And,

IV. *Reciprocal*, when one neighbour or friend loves another, because he is beloved of him. *Exod.* 21. 6. 1 *Kings* 5. 1. It was said of *Socrates*, that all who

who knew him *loved* him; and the reason why any *loved* him not, was onely because they did not know him, he was so loving to all he knew. And,

V. *Moral*, which is an intimate, entire and cordial *love*, and is for the most part between two: as *Jonathan* and *David*, 1 Sam. 18. 1. 2 Sam. 1. 26. *Pylades* and *Orestes*, *Damon* and *Pythias*, *Scipio* and *Laelius*, and *Severus* and *Pertinax*; for such was the love of *Severus* the Emperor to *Pertinax*, whom *Julianus* slew, that he commanded, that all should call him *Pertinax*. *Entropius*. And,

VI. *Spiritual* and *Supernatural*, vvhich is called *Amor amicitia*, love of friendship; and is this, When vve love either our neighbour chiefly for his ovrn good: or, our neighbour, or our enemy for Gods sake. This *love* I call *spiritual*, because although the object of this *love* be our neighbour, yet the reason why we love him is *God*.

THIRDLY, men *love* women; and that either with an *evil* or a *good* love.

First, sometimes men *love* women with an *evil* love: This is twofold:

I. *Inconstant*: thus *Demaphon* was false to *Phillis*, *Aeneas* to *Dido*, *Jason* to *Medea*, *Paris* to *Oenone*. And,

II. *Immoderate*, inordinate, lascivious and lustful, *Gen.* 34. 12. *Colos.* 3. 5.

*Militat omnis amans, & habet sua castra Cupido:*

This

This *love* is a wanton war under *Cupid's* colours. *Turinge* had so many *lovers*, that she could not reckon them upon her fingers ends, but called for a bushel of pease to tell them by. *Aurelius Alexander*, for the love he bare to that (famous for beauty, infamous for lewdness) harlot *Thais*, caused that most renowned and rich City *Persepolis* to be burned. *Cataline* for the love of *Orestista* killed his own son, because she would not joyn in marriage with him while his son lived. *Salust.* From this lascivious and inordinate love came that proverb, *Wisdom and love never go together.*

Secondly, sometimes men *love* women with a *good love*: this is,

I. *Moral*: when,

1. He who marries is as though he married not, in regard of the moderation of his affection, *1 Cor. 7. 30, 31.* and.

2. When the husband is constant in his *love* to his loyal wife. And,

II. *Natural* or *Conjugal*: when men love women in the way of marriage. Two things are here observable: the *kinds* and *causes* of this *love*.

First, this *love* is threefold; for,

1. Some *love* for vertue.

2. Some for beauty. And,

3. Some for both, loving dainty meat in a neat dish.

Secondly, the *causes* of this *Natural* or *Conjugal* *love*, are *Sight* and *Suitableness*.

I. *Sight*;



I. *Sight* ; for *looking* is the cause of *loving*, and a curious observation the rice of affection. *Etrusco* the *Roman*, and *Verona*, being both born dumb, by beholding one another, were so taken with one anothers love, that it continued full thirty years before they were joyned in marriage ; and of them descended the noble lineage of the *Scipio's*. *Aurelius*.

II. *Suitableness* of disposition ; *Likeness* is the cause of *liking* : For as between the similitude of manners, there is a friendship in every respect absolute ; so in the composition of the body, or likeness of disposition, there is a certain love engendered, both the bodies resembling each other, as woven both in one loom.

FOURTHLY, women *love* women, and that sometimes with an *evil* and *inconstant* love ; and sometimes with a *good* and *constant* affection.

FIFTHLY, women *love* men ; and that either with an *evil* or *good* love.

First, sometimes women *love* men with a *good* and *constant* love ; as *Charites* loved her husband *Expolemus*, *Cornelia* *Gracchus*, *Julia* *Pompey*, *Artimesia* *Mausolus*, *Panthea* *Abradatus*, *Portia* *Brutus*, *Alceste* *Admetus*, *Penelope* *Ulysses*, *Sulpitia* *Lentulus*, *Hipparchia* *Crates*, and *Mucrina* *Torquatus*.

Secondly, sometimes women *love* men with an *evil* love ; this love is either,

I. *Inconstant* ; when women like to the *Polipe stone*,

*stone*, change colour every hour; or, like the *Weather-cock*, waver with every wind; or like the *Marigold*, change with the *Sun*. This *inconstant love* proceedeth often from sudden choice; for we account those *Damocels* too light of *love*, who betroath themselves upon the first sight and motion; because as the ratling thunderbolt hath but his clap, the lightning but his flash the baven but his blaze so hot *love* begun in a moment, endeth in a minute. Scalding water if it stand a while, turneth almost to *ice*; and *Pepper*, though it be hot in the mouth is cold in the maw; so hot *love* is soon cold; and that affection which frieth in words, commonly freezeth in works. And

II. The *evil love* of women to men is sometimes meerly feigned and counterfeit; as was the *love* of *Cresida* to *Treilus*, having tears at command as the *Crocodile*, to betray, and smiles at will to bewitch. And,

III. *Immoderate*, inordinate and lustful: as the *love* of *Joseph* mistris unto him, *Gen.* 39 9.

Thus much for the eighth sort or kind of *love*.

Ninthly, man *loves* sin, and the world, 1 *John* 2. 15. *James* 4. 4. *Hic amor est odio majus scelus*. This *love* is worse then hatred. I wave these till I come to treat of the *World* and *Sin*.

Tenthly, man *loves things*; viz. both,

I. *Natural things*: as *Xerxes*, a'l his great exploits both by sea and land being laid aside for a time,

time, he fell so far in love in *Lydia*, with a *Plane-tree* which hapned to his sight, that he tarried a whole day by it, and caused the boughs to be adorned with chains of gold, bracelets and spangles, yielding thereto great reverence. And,

II. *Artificial things*: as a Senators son in *Rome* loved extreemly the *Ivory picture* of *Vesta*, which wrought him such discredit, as that he was exempted from bearing office in the City. *Pignatien* doted on an *Ivory image* that he had made with his own hands. *Ovid*. Two young men of *Athens* were in love with the picture of *Fortune*. *Prillius Pilatus* was in love with the images of *Helena* and *Atalanta*; and *Demetrius* having strongly begirt the city of *Rhodes*, for the love he bare to '*Protagenes painted table*, raised his siege.

Eleventhly, Men love beasts; as the Emperour *Adrian* caused a tomb to be made, and a pillar to be set up, with an *Epitaph* in praise of his horse *Boristhenes*, which he exceedingly loved. *Julius Capitolinus* witnesseth, that the Emperour *Verns* ordained, that there should be a tomb erected in the *Vatican* for his horse *Volucer* (which he loved so much, that he used him more like a man then a beast); and made for him a statue of gold. *Dion. in vita Ver.* The *Persians* for the affections they bare to their horses, when they dyed buried them. *Alexander* the great made a tomb for *Bucephalus*. The Emperour *Augustus* buried his *Parrot*, and *Helioabalus* made a grave for his *Sparrow*, out of their love to them.

Twelfthly,

Twelfthly, beasts or living creatures *love men*. At *Affus* a Babylonian City, a *Dolphin* so loved a boy, that following too far after him, he stuck fast in the sand. *Solinus*, c. 18. *Alisan* tells of one *Sophocles* an *Athenian*, who seeing himself to be so well beloved of his *horse*, that he would exceedingly faun upon him, he fearing some shame thereby, sold his horse away; which the horse took so heavily, that he would never eat after, but pined himself to death.

Thirteenthly, beasts *love* beasts; as *Marcus Aurelius* saith, as one bird loveth another, one bruit another, one wiseman another, so one fool loveth another.

Thus much for the *sorts* and *kinds of love*.

Qu. 12. *What difference is there between the love of a childe, and the love of a servant?*

Ans. They differ not in the *subject matter* of their obedience, but in the *manner*; thereof: for the child *ex amore* obeys the law for the love of vertue; but the servant *ex timore*, obeys rather for fear of punishment. The *childe* who conforms himself to the Law rather for love, hath respect especially to the *Affirmative precepts*; but the *servant* who conforms for fear, hath respect chiefly to the *Negative commandments*.

Qu. 13. *What difference is there between Love and Charity?*

Ans. 1. All *charity* is *love*, but all *love* is not *charity*.

2. There

2. There are three words which signifie *Love*; *Dilectio*, *Amor*. & *Charitas*. *Peter Martyr*, *loc.com. fol. 379. calce*, distinguisheth them thus, *Dilectio est lenior affectus*, *Amor vehementior*, *charitas vero ibi statuitur, ubi conjunctio & necessitudo quadam intercesserit*. *Dilection* signifies a lower degree of affection, and *love* a higher, but *charity* rather imports a necessary duty unto Parents, Countrey, Kindred, and the like.

Qu 14. *Wherein do Nature, Reason and Religion differ in regard of Love?*

An. 1. *Nature* bids me love my self, and hate all who hurt me.

2. *Reason* bids me love my friends, and hate those who hate me.

3. *Religion* bids me love all, and hate none. *Nature* sheweth care, *Reason* wit, and *Religion* love; and therefore *Nature* may induce us, and *Reason* perswade us, but *Religion* must rule us.

Qu 15. *What difference is there between Love, and the most, if not all things?*

Answ. Of all things the newest is best, save of love and friendship, which the elder it waxeth is ever the better.

Qu 16. *What difference is there between Love and Friendship?*

Answ. The difference between *femine love* and *true friendship* is; Love is but an eye-worm, which tickleth the head with hopes and wishes: Friendship is the image of eternity, in which there is nothing

thing moveable, nothing mischeivous. As much difference as is between beauty and vertue, bodies and shadows, colours and life, so great oddes is there betweeu *Love* and *Friendship*. A friend *loveth* always, a *Lover* but for a time.

Qu. 17. *What difference is there between the love of men and women?*

*Ans.* Some *Poets* and *Painters* representing the love of men, bring in *Cupid* with a pair of wings; discyphering the love of women, a *Tortuse* under the feet of *Venus*; shewing, that as the love of men is moveable and unconstant as a bird, so the fancy of women is as firm and fixed, as a sted-fast *Tortuse*. This is not generally nor universally true; for from what was shewed before, *Qust.* 11. it appears, that.

1. Sometimes men are more constant in their love then women.
2. Sometimes women are more constant then men.
3. Sometimes both are constant. And,
4. Sometimes neither.

Qu. 18. *What difference is there between the love of heavenly things and earthly?*

*Ans.* The love of heavenly things is better then the knowledge of them; the knowledge of interior things is better then the love of them.

Qu. 19. *How doth our love differ from the love of God?*

*Ans.* Our love is caused from the goodness of  
of

of a thing ; the love of God is the cause of the goodness of a thing.

Qu. 20. *What difference is there between our love to God, and to our neighbour in regard of the time ?*

Ans. 1. We should chiefly and principally love the Lord in prosperity, because otherwise he will not love us. *Xenophon* saith, We should always honour and love God, but much more in prosperity, because we may then more confidently call upon, and seek unto him for succour in adversity. *Themistocles* in his lower fortunes was in love with a young Gentleman who scorned him : when he grew to his greatness, which was soon after, he sought to him ; but *Themistocles* answered, *We are both grown wise, but too late.* Thus if we will not love the Lord in prosperity, we may expect that he will not love us in adversity.

2. We must approve our love to our neighbour or brother principally in adversity : for as the *Chrysolite* is proved in the fire, and the *Diamond* by the *Anvil* ; so love is tryed, not by favour of fortune, but by the adversity of time. *Jacob Alman* for King of the *Moors*, going one day on hunting, found by chance a poor travelling man, who being taken with some sudden sickness, was fallen on the ground, which he seeing alighted, set him upon his horse, and with one hand led the horse, and with the other upheld him ; and when his *Alcaydes* came unto him, he refused to ride on another

*Steed*, or to let any other conduct him, until he had brought him home, and then gave him a great sum of money, that he might live in good fashion afterwards; for which the poor man thanking him when he was recovered, he answered, there belongs no thanks to me, but to God onely who brought me to that place where you was. Thus in misery and distress, our love to our brother is chiefly to be manifested.

Qu. 21. *What is the Nature and Excellency of Love?*

Ans. 1. It is of that nature, that many waters cannot quench it, Cant. 8. 7. and.

2. It is of that nature, that the more it is expressed, the more it is enflamed: For as fire suppressed doth often flame forth with more violence, so doth Love; according to the French Proverb,

*Une amour par contraire est plus chaude rendue.*

Love doth encrease when it is withstood; it is like fire, which the more it is dammed up, the more it burns: or, like the water which being stopped overflows all, and bears all before it.

3. Love makes men couragious: *Castilio* in his *Courtier*, lib. 3. thinks and affirms, that an Army of Lovers were invincible, except by another Army in love: and he instanceth in *Troy*, and in *Ferdinand* and *Isabel of Spain*, in their war against the



the King of *Granada*, that all notable exploits performed in battel, hath still been by *Lovers*. *Leander* being in love with *Hero*, the fair *Sestian Nun*, ventured for her love to swim over *Hellepont*, but was drowned therein.

One asking, *Why Cupid is pictured with wings?* was answered, Because the desires of *lovers* for the most part tend to high things.

4. *Love* thinks a great deal of labour and pains taken and undergone for the party *beloved*, to be easie, and as nothing, *Gen. 29. 20.*

5. *Love* descends, as appeared by *Pythius Bythinus* a *Persian*, who feasted all *Xerxes Army*, and gave him four hundred *Miriads* of gold, and onely because of five sons he had, *Xerxes* would leave one of them at home to comfort him in his old age. We ordinarily do say, *Love doth descend more then ascend*; whence we see, that one father doth with less labour and trouble maintain ten children, then ten children can one father. A certain man and his son being both condemned to dye for a hainous offence; the *Earl of Flanders* promised to save his life, who would cut off the others head, which after much debate was done by the son. Among the *Ancients* it was a common proverb, That the taste of all tastes is bread, the savour of savours is salt, and the greatest *love* of all *loves* is from the fathers to the children.

6. *Love* is of that nature, that all is well taken that comes from *love*, *Si diligis, fac quicquid vis*;

*si tacueris, dilectione tace ; si locutus fueris, dilectione loquere ; si precaris, dilectione precare, &c. Aug. in Joh. 1. epist. If thou lovest, do what thou wilt, speak or be silent, exhort or rebuke, call or cry, so it be in love, all is well.*

7. *Love is strong as death*, Cant. 8. 6. Reward hath an attractive, and punishment an impulsive, but *love* hath a compulsive faculty ; reward draws, punishment drives, but *love* hales a man forward to the discharge of his duty ; and therefore if God write a Law of *Love* in our hearts, and shed abroad his own *love* to joyn therewith, it will work so strongly, that one grain thereof will have more force to purge out sin and to constrain and strengthen to obedience, then a whole pound of terrors. *Chrysostome* saith, *Love* is a pleasing tyrant, the power whereof is above all power, and reigns over all impediments in heaven and earth, prevailing both with God and man. As men allure *Doves* by the beauty of the house, and reclaim *Hawks* by the fairness of the lure ; so *love* joyned with virtue is able to recal the most stragling *Aneas* to make sails again to *Carthage*. As there is no cloth so fine but *Moths* will eat it, no iron so hard but rust will fret it, no wood so sound but worms will putrifie it, no mettall so course but fire will purifie it ; so there is neither man nor woman so resolute or constant, but *love* will bring them into thralldom and bondage.

8. *Love* will shew it self ;

As bashful Suiters seeing strangers by,  
Partly in silence with their hand or eye.

The *French* say to this purpose, '*Une parfaite amour nese peut desguiser: A perfect love cannot be disguised*; for as fire cannot be hidden in the flax without smoak, nor *Musk* in the bosom without smell; so neither can love be hidden in the breast without some suspicion or manifestation.

9. It is free, or there is no affection freer then love; for as there is nothing more forcible, so nothing that can be less forced. *Marcus Aurelius* in his oration to *Fulvius* the Senator, saith, There is never true love where there is any particular interest; and if so, then love is free, and then no wonder if love be so rare, every one as the *Dutch* say, having their back-door, or by-end, and self-respects in whatsoever they do.

10. Love desires love again, the party loving desires to be beloved, as *Hellen* saith to *Paris*,

*Bella gerant alii, tu Paris semper ama.*

Whilst others follow *Mars*, do thou follow *Venus*. *Pythagoras* saith, Love is not satisfied with gold, but onely payed with love again. Hence *Sophocles* being asked, *What harm he would wish to his enemy?* answered, That he might love where he was not

liked, and that such misfortune might last long. There is no herb will make *lovers* sleep but *hearts-ease*; and there is no *hearts-ease* vvhhere *love* is not mutual and reciprocal.

11. It is the cause of all action and motion; *Parisius* saith, *Omnis anime motus radix est amor*. Love is the root and principal of all the motions of the soul. *Quodlibet agens propter amorem agit quodcunque agit*. Aquin. Every vvise and free agent doth for *love* vvhatsoever he doth.

12. *Love* is Lord of all. *Love* of old vvvas pictured vvith *flowers* in the one hand, and a *fish* in the other, to shew that he is Lord both of Sea and Land. And,

13. It is sweet, profitable and comfortable. *Love* is like honey in bitter broth, and sugar in sour vvine. It is a rule to direct us, a light to shew us, and a vvay to vvalk unto salvation; and therefore full of profit, comfort and sweetness.

14. *Love* is the preserver of mankind; for as a ship would perish without a Pilot, as a City is in danger without a Magistrate, as the world is nothing but darkness without the Sun: so the life of man is not vital or a living life without *love*. And,

15. It is the best of *Vertues*. *Irenaus* calleth *love* (1. 4. c. 63.) *Eminentissimum charismatum*, the most eminent of all the gifts of God. *Geminianus* saith, As gold excelleth all other mettals, so *love* excelleth all other *virtues*, whether *theological*  
or

or *moral*. God is *love* what is then more precious? He who dwelleth in *love*, dwelleth in God, what is more secure? and God in him; what is more delectable? As the whole life of the body proceedeth from the soul; so the whole dignity and worth of all external vertues proceed from the internal, but especially from *Love*.

16. *Love* is constant and perpetual. *Prov.* 17. 17.

17. The nature of *Love* is to communicate and impart the secrets of our hearts to those whom we *love*, *Judg.* 16. 15. To conclude this question concerning the *Nature* and *Excellency* of *Love* and *Charity*: *Love* in adversity is patient, in prosperity temperate, in passions strong, in good works quick, in temptations secure, in hospitality bountiful, amongst her true children joyful, amongst her false friends forbearing. *Love* in the midst of injuries is secure, in heart bountiful, in displeasures meek, in concealing evils innocent, in truth quiet, at others misfortunes sad, in vertues joyful. *Love* in adversity fainteth not, because it is patient, and revengeth not injuries, because it is bountiful.

Qu. 22. *Whether is desire or love stronger?*

Ans. *Love* is stronger then *desire*, because quiet and rest in the end, or in the enjoyment of the good willed or wished is more and greater then the motion to the end; for the motion to the end, is not but for the quiet in the end; and *Propter quod unumquodque est tale, id ipsum est magis tale*; he who *loves* the master for his child's sake, doth

love the child more then the master. Because this *Maxime* or *Axiom* is often made use of, I will therefore shew how it is to be understood; viz. that four conditions be kept carefully in memory, for the truth thereof:

I. That the *pradicate* or *attribute* be common both to the *cause* and to the *effect*; and therefore it follows not, Men are drunk for wine, therefore wine is more drunk.

II. That the *pradicate* or *attribute* be capable of *Magis* and *Minus*, *more* and *less*: therefore it follows not, The son is a man for the father, therefore the father is the more man.

III. That the *attribute* be divers in number, both in *cause* and *effect*: wherefore it follows not, Man sees for the eye, therefore the eye sees more then man; or Man is learned for man, therefore the mind of man is more learned then man.

IV. That the *attribute* do agree with the *effect*, by a dependance from the *cause*, insomuch as if it be not in the *cause*, it will not be in the *effect*; wherefore it follows not, The schollar is learned for his master, therefore the master is more learned, and the greater schollar.

Qu. 23. *Whether is Love or Hatred stronger?*

Ans. *Love*: because *love* is of that which is good; *batred* of that which is evil: and *good* is stronger then *evil*; because *evil* acts not, but under the notion, or in the power of good, or something which seems to be such: yea *hatred* comes from some kind of *love*.

Qu.

Qu. 24. *Whether is Dilectio or Amor stronger?*

Ans<sup>r</sup>. Because we want words in our *English Tongue* to express these two, I must be forced to answer the question thus, *Amor dilectione fortior; ista enim in iudicio solo, ille in appetitu.*

Qu. 25. *Whether is Love or Knowledge better?*

Ans<sup>r</sup>. Love is more excellent then Knowledge:

I. Because knowledge cannot effect that good and evil which love doth effect.

II. Because to love is of more worth then to know.

III. Because we enjoy God more by love then by knowledge. And,

IV. Because we depend more upon God by love then by knowledge.

Qu. 26. *What things do men love sometimes which they should not love at all?*

Ans<sup>r</sup>. 1. Some love preheminance over their brethren, 3 *John* 9. and highest places, *Mat.* 23. 6. *Mark* 12. 38. And,

2. Some negligence in those places wherein God hath set them, *Isa.* 56. 10.

3. Some idolatry and idols, *Isa.* 57. 8. *Jer.* 3. 1. 8. 2. *Ezek.* 16. 37.

4. Some love cursing, *Psalms* 109. 12. And,

5. Some adultery and whoredom, *Prov.* 7. 18. And,

6. Some

6. Some transgression and strife, *Prov.* 17.19.

7. Some evil more then good, *Psal.* 52.

8. Some lying more then truth, *Psal.* 52 5. *Apoc.*

22. 15.

9. Some love bribery, *Isa.* 1.23. *Hosea* 4.18.

9. 1.

10. Some cruel and crafty words, *Psal.*

52. 4.

11. Some pleasure more then God, 2. *Tim.*

3. 4.

12. Some oppression, *Hosea* 12.7.

13. Some to have the Prophets prophesie falsely, *Jer.* 5.31.

14. Some love vanity, *Psal.* 4.2. and,

15. Some simplicity and folly, *Prov.* 1.22.

16. Some sleepiness and idleness, *Prov.* 20.13.

17. Some pleasure and wine, *Prov.* 21.17.

18. Some to wander, *Jer.* 14. 10.

19. Some darkness more then light, *John* 3.19.

And,

20. Some hypocrisie, *Mat.* 6.5.

21. Some perjury, *Zach.* 8.17. and,

22. Some love the world and the things therein, *Mat.* 6.24. *Eccles.* 5.10. 1 *John* 2.15. Now the reasons why we should not love the world, are,

I. Because the love thereof cannot satisfie our souls, or the desires of our hearts, *Eccles.* 5.10.

II. Because it hinders us from loving of God, 1 *John* 2.15, 16.

III. Be-



III. Because it makes us the enemies of God,  
*Mat. 6. 24. James 4. 4.*

IV. Because it makes men apostatize from Christ,  
*2 Tim. 4. 10.*

V. Because it is the root of all evil, *1 Tim. 6. 10.*

Qu. 27. *What do men love which they may as a natural or moral duty?*

Ans. 1. Some love some sort of meat, *Genes. 27. 4.* And,

2. Some long life, *Psalms 34. 12. 1 Pet. 3. 10.* And,

3. Some hospitality, *Tit. 1. 8.*

Qu. 28. *What is required of us in regard of those things which naturally we do and may love?*

Ans. Not to love them inordinately; that is,

I. Not to love fathers, mothers, husbands, wives or children more then Christ, *Matth. 10. 37.*

II Not to love our lives more then Christ, *John 12. 25. Apoc. 12. 11.*

Qu. 29. *What things do men love which they ought to love as a Theological duty?*

Ans. 1. Heavenly things; that is, both spiritual graces which come down from heaven, and heavenly glory, which abides in heaven, *Colos. 3. 1, 2.*

2. The statutes, commandments, and word of God, *Psalms 119. 119, 127, 140, 167.*

3. The

3. The appearing of the Lord in his second coming, *2 Tim.* 4. 8.

4. The house of God, *1 Chron.* 29. 3.

5. Every thing which is good, *Amos* 5. 15. *Galat.* 4. 18.

6. Instruction and knowledge, *Prov.* 12. 1.

7. Their own souls, *Prov.* 19. 8.

8. Purity of heart, *Prov.* 22. 11.

9. Truth and peace, *Zach.* 8. 19.

10. Wisdom, *Prov.* 4. 6. 8. 17. 29. 3. Now we must *love wisdom* for these reasons;

I. Because then Wisdom will love us, *Prov.* 8. 17.

II. Because then we shall be blessed in outward things, *Prov.* 8. 21.

III. Because otherwise we *love* death, *Prov.* 8. 36.

Qu. 30. *Whom do not wicked men love?*

Ans. 1. Not the Lord, *Iob* 21. 14.

2. Not the righteous, *Iohn* 15. 16.

3. Not those who rebuke them, *Prov.* 15. 12.

Qu 31. *Whom do men love which they should not?*

Ans. 1. Some love their enemies more than their friends, *2 Sam.* 19. 6.

2. Some inordinately *love* themselves, *2 Tim.* 3. 2.

3. Some *love* women lustfully whom they will not marry lawfully, *2 Sam.* 13. 4. although this marriage had not been truly lawful.

4. Some

4. Some love those whom God hath forbidden them to love, 1 Kings 11. 2. 2 Chron. 19. 2.

5. Some love strangers; i. e. idolaters, Jerem. 2. 25.

Qu. 32. *Whom do men love which they may, out of a natural, or, with a moral love?*

Ans. 1. Some love strangers; Deuter. 10. 18, 19.

2. Some love those who are under their charge, 2 Cor. 7. 3. Phil. 4. 1.

3. Some love their neighbours and acquaintance, 1 Kings 5. 1.

4. Some men love their wives, 1 Sam. 1. 5. Hest. 2. 17. Prov. 5. 19. Ephes. 4. 26. Colos. 3. 19. Note here two things; viz.

First, why husbands must love their wives; viz.

I. Because wives should be as dear unto their husbands, as the Church is unto Christ, Ephes. 5. 25.

II. Because in loving their wives, they love themselves, Ephes. 5. 28. &c.

Secondly, observe how conjugal love is encreased; viz. by bearing of children: as Genes. 29. 32. whence they are called *Pignora amoris*, the pledges of love.

5. Some wives love their husbands, Titus 2. 4.

6. Some parents love their children, Gen. 22. 2.

44. 20. and do truly shew their love by chastizing of them betimes, *Prov.* 13. 24.

7. Some children *love* their parents. Note here, what is required of children in regard of their *love* unto their parents, or their parents *love* unto them; *viz.*

I. It is required of them not to *love* their parents above, or more then Christ, *Matth.* 10. 37. And,

II. Not to hate any of their fathers children, because their fathers *loves* them more. *Gen.* 37. 4. And,

III. To *love* wisdom, that so they may rejoyce their Parents, *Prov.* 29. 3.

8. Some Magistrates *love* their people : *Agessilaus* was fined by the *Ephories*, because he had stoln away the hearts, and won the *love* of all the Citizens to himself.

9. Some subjects *love* their Rulers : and this is of no small moment or consequence, seeing, as the *French* say, *L' amour des subjects est la ferme colonne d'un Prince*, The *love* of the subjects is the strongest pillar of a Prince.

10. Some brothers *love* one another ; and some brothers *love* their sisters, and some sisters their brethren. A *Persian* woman being asked, why she had rather save the life of her brother then of her own son? answered, Because I may well have more children, but never more brothers, seeing my father and mother are dead.

11. Some

11. Some masters *love* their servants, and some servants their masters.

12. Some Schoolmasters *love* their schollars, and some schollars their School-masters.

Qu. 33. *Whom do some love which they ought to love, as a Theological duty; or, Whom ought we to Love?*

Ans. 1. We ought to love God the Father, *Deut.* 11. 1. *Psalms* 91. 14. *Rom.* 5. 5. and,

2. God the Son, *Cant.* 1. 7. 7. 12. *Iohn* 21. 15, 16. *1 Pet.* 1. 8. and,

3. God the Holy Ghost *Rom.* 15. 30.

4. The Church of Christ, *Isaiah* 66. 10. And men.

5. Their enemies, *Exod.* 23. 4. *1 Sam.* 24. 5, 7. & 26. 5. 30. 11. and,

6. Kings should *love* those who speak truth and right, *Prov.* 16. 13. and who are pure in heart, *Prov.* 12. 11. and,

7. Ministers should *love* their flocks. *2 Cor.* 7. 3, 15. 9. 14. 12. 14, 15. *Philip.* 1. 7, 8. *1 Thes.* 2. 7. And,

8. People must *love* their Pastors, *Gal.* 4. 14, 15. *1 Thess.* 5. 13. And,

9. We must *love* the children of God, *1 Pet.* 1. 22. 2. 17. that is,

I. All good men, or, all faithful ones in general, *2 Cor.* 7. 15. *Tit.* 1. 8. *1 Sam.* 18. 1. 20. 17, 18, 22. *Ephes.* 1. 15. *Col.* 2. 2. *1 Iohn* 4. 7. and,

II. Those who have been converted unto God by us, *Phil.* 1. 2. III. Those

III. Those in whom we see the sparks of grace shine, and shew forth themselves, 1 Sam. 2.26. 18.5.

Qu. 34. *What rules are worth observation in regard of Love?*

Ans. 1. As there must be in every *triangle* three lines, whereof the first beginneth, the second encreaseth, and the third concludeth, or perfecteth the *Figure*, and without any of these lines there can be no *Triangle*; so in *Love* there are three vertues:

I. Affection, which draweth the heart.

II. Action and expression, which encreaseth the hope.

III. Constancy, which finisheth the work, and without any of these vertues there can be no love.

Ans. 2. *Ovid de arte amandi*, gives three rules not much differing from the former:

*Principio quod amare velis reperire labora:*

*Proximus huic labor est placidam exorare puellam:*

*Tertius ut longo tempore duret amor.*

First find out one whom dearly thou canst love:  
Then with entreaties seek thy love to move;  
Lastly, see constant thou in love do prove.

I. Make God and good the object of our love.

II. Labour

II. Labour to be good, and by all diligent service and industrious endeavour, to be assured of Gods love towards us in Christ. And,

III. To be constant and immoveable in our love to God and good.

Qu. 35. *How long doth true love last?*

*Ans.* Till death, yea ater death. Some *Painters* of old did draw on the borders of *Cupids Robe, Life and Death*; to shew, that love remains both in life, and after death. God hath ordained, that we who love shall have an end, and that, or those whom we love shall have an end: and therefore our love must then, and not till then have an end, when both we and our friends are dead. *Une parfaite amour dure eternellement*, say the *French*, *A perfect love doth last eternally*; and, *Le neud que l'amour joint, la mort ne peut deffaire*; the knot that love doth knit, death cannot untie. *Scipio Africanus* esteemed so much the Poet *Ennius* alive, that being dead, he caused his picture to be set before his eyes, as a memorial of his great love. *Plutar.* When *Cyrus* went to overcome *Babylon*, and was hindred by the river *Euphrates*, a Knight whom the King entirely loved, venturing into the water was drowned; whereupon the King made a vow, that he would make that great river passable on foot: and accordingly parted it into 460 channels, and so took the City. For the most part, that love which lasteth after death, is begun betimes; whence one saith,

M

Wouldst

Wouldst thou have love last even unto the tomb?  
Then let it take beginning at the womb.

Qu. 36. *How many way doth Love cease?*

Ans. 1. Sometimes naturally, when men dye;  
*Ecclef. 9. 6.*

2. Sometimes impiously and enviously, when men cease to love those who are become good, whom they loved when they were evil, *1 Pet. 4. 4.*

3. Sometimes piously and religiously, when men cast off the familiarity and acquaintance of Apostates, and those who become wicked, and enemies to the Church, although they were intimate and familiar with them when they were professors, and seemed outwardly religious, *2 Tim. 3. 5. Heb. 10. 38. 1 John 2. 19.*

Qu. 37. *What, or Where is the Seat of Love?*

Ans. Love hath three residences, *in corde, in ore, in opere*; in the heart by loving and affecting, in the deed by well doing and relieving, and in word by instructing and reproofing.

Qu. 38. *What are the Marks, signs and Properties of Love?*

Ans. As one knows not a *Musician*, but either by his voyce, or by the touching and handling of his instrument; even so he cannot be reputed a true and perfect *Lover* except he make it known by the testimony of the true signs belonging to love: These signs are;

1. Love



1. Love is full of fear, *Res est solliciti plena timoris amor :*

Love that is dear,  
Is full of fear.

The French say, *Amour ne fut jamais on sans Peur, ou sans pleurs*: Love never was without both fear and tears. Love is full of fear; that is,

I. Is afraid to offend the party beloved.

II. Is afraid to lose the love of the party beloved. And,

III. Is afraid lest any occasion of difference should be given between him and his beloved. *Discipulus plus amat Christum, quam timet gehennam.* Bern. The servants of Christ love him more than they fear hell: and fear him out of true love.

2. Another sign is this: Love is always thinking, pondering, ruminating and remembring the party beloved. *Anima Amatoris est in re amata.* Aquin. the desire of the lover is towards the party beloved, as the needle of the Compass is towards the north. The soul of man entangled and set on fire with love, dyeth in his own body, and liveth in another. Plato. A man travelling into far forreign parts, left his wife a precious jewel, as a token of his love, to remember her of him in his absence: she loved often to look upon her jewel, but forgot her husband; her jewel was oft in her hand, but her hus-

band seldom in her heart, and far from the desire of her thoughts; this argued, that she *loved* her jewel more then her husband; for if the *Passionate Lover* fail, *love* is his Pilot; if he walk, *love* is his companion; if he sleep, *love* is his pillow. *Pondus meum amor meus*, where we *love*, there we like; if it be earth, there we rest; if heaven, thither we aim: *For where our treasure is, there is our heart*, Mat. 6. 21. *Machina mentis est vis amoris*, *Love* draws us to our liking, if heavenly upwards, if earthly downwards.

3. Another sign is this, *Love* sings always *loths* depart, and cannot with any patience bear the absence or departure of the *beloved*. We bewray our *love* more by grief, in parting with any good, then by our joy in partaking of it.

Love goes to love, as school-boys from their books,  
But love from love toward school with heavy looks.

*Perdiccas* for the *love* he bare to *Alexander*, refused a great revenue in *Macedonia*, following him in his wars in *Asia*, *Plutar.* he would part with his possessions rather then the person of him whom so dearly he loved. *Quanto gratiores experta est persentiam, tanto molestiorem sensis absentiam.* Bern.

4. Another sign is this, that the party *loving* cannot endure to hear the party *beloved* to be evil spoken of. Men by duels and quarrels will hazard their  
lives

lives to revenge a disgraceful word against themselves or their female *Loves*, but can endure to hear God blasphemed, without any rising of their blood at all; which shews, that most men *love* their lusts and themselves more then God. *Plato* said, The man who *loveth* with his heart, neither in absence forgetteth, neither in presence becometh negligent, neither serveth for profit, nor *loveth* for gain; and finally, defendeth the case of his friend as his own.

5. Another sign is this, *love* bewails the miseries of the party *beloved*; according to that of *Euripides*, That which with the heart is *loved*, with the heart is lamented. And,

6. When we never think we *love* enough; as the *Papists* say, that *Fryer Giles*, companion to *St. Francis*, wept bitterly, because *Amor non amator* (as the *Author* saith) he could not *love* God so heartily, as he was *beloved* of him. And,

7. *Love me and love my dog*: a sign of *love* is, to *love* those who are *loved* by the party who is *beloved*. He who *loveth* the father, will *love* the son; he who *loveth* the King, will *love* his servant, and he who *loveth* Christ, will *love* his members.

8. Another sign of *love* is this, the person *loving* will hazard, yea lay down his life for the good, or at the command of the party *beloved*. When *Dionysius* the Tyrant, said in the presence of *Xeno-*

crates, to *Plato*, I will cause some to cut off thy head. *Xenocrates* said, But they shall not, except they take away mine first. *Eros* the servant of *Antonius*, having promised to kill his master when he requested him, drew his sword (his master remembering him of his promise) and holding it as if he would have killed him, turned his masters head aside, and then thrust the sword into his own body. *Plutarch*, He who desireth clear water, must dig deep; he who longeth for sweet musick, must strain Art, as well as the strings to the highest; and who seeketh to win, or desireth to shew love, must stretch his labour, and hazard his life.

9. Sympathy is another sign of love; yea to love what the party beloved loves, and to loath what he hates, is one of the clearest arguments of love. And,

10. Another is; to be constant in love, notwithstanding all the denials, delays and discouragements we meet withal; for one may as soon go kindle fire with snow, as seek to quench the fire of love with words; seeing love is like a Spaniel, who fawns upon his master when he spurns him away. As the Hunter plyeth his hounds, the Falkner his Hawk, and the Fisher his angle, for getting the pain thorough delight of the pastime: so the Lover in the prosecution of his love, esteemeth all labours and troubles but trifles, in respect of the hope of his amorous harvest. *Substractio rei quam amas, augmentatio desiderii est, & quod amas ardentius cares*

agris.

*agrius*. Bern. Denyal in *love* doth but sharpen the edge of desire, and the lack of the thing *beloved* doth augment the *love* thereof; for as the *Abeston* stone once kindled can never be quenched; as the *Griphon* if he once soar into the ayr, wil never come down without his prey; as the flye *Pyralis* cannot live out of the flame; and as the bird *Trochiles* cannot keep from the *Crocodile*; so the heart once throughly heated with *love*, cannot live without the thing *beloved*, but doth pursue after it to the death. Thus we see what the *signs* of *love* in general are.

Qu. 39. What are the Means unto Love?

Ans. The *Means* are either *ordinary* or *extraordinary*:

I. The *ordinary means* unto *love*, or to be *beloved*, is to *love*. *Hecaton* saith, I will shew thee a means to get or gain *love* without herb, medicine or enchantment; *Ut ameris amato, & amabilis esto*: if thou wilt be *beloved* *love*, &c. labour to be *lovely*. How can God but *love* them who *love* him, seeing he *loved* them, when they *loved* him not?

II. The *extraordinary means* are either *lawful* or *unlawful*.

I. The *extraordinary lawful means*, is a strange herb which *Marcus Aurelius* in his letter to *Antigonus* maketh mention of, which groweth in *Cyprus* upon a little mountain called *Archady*, which herb is called *Ilabia*, and hath this vertue, if it be

cut it dropeth blood, and if a man rub another with the blood thereof while it is warm, he will *love* him extreamly; but if he rub him with the blood when it is cold, he will hate him deadly. The truth hereof the *Emperor* saith, he found by experience; for anointing one with the warm blood of that plant, he would always protest, that he would sooner lose his life then cease to *love* him.

2. The *extraordinary unlawful means* are charms, enchantments and *philtres*. *Love* gotten with witchcraft, is as unpleasant, as fish taken with medicines is unwholsom; or, affection bred by enchantments, is like a flower wrought in silk, in colour and form most like, but nothing at all in substance and savour.

Qu. 40. *What is here required of us in regard of Love?*

Ans. To labour so to live, that people may *love* us; the *love* of others towards us, being better then silver or gold, *Prov.* 22. 1.

Qu. 41. *Who are too blame in regard of Love?*

Ans. 1. They who are without natural affection, *Rom.* 1. 31. 2 *Tim.* 3. 3.

2. They who *love* those who are unworthy to be *beloved*, as *Dido* the *Carthaginian Queen* loved *Aeneas*, a stragling *Trojane*; as *Phyllis* loved *Demophoon* a Pyrate, a robber in *Greece*, cast up as a shipwrack on the shore; and as *Sappho* loved *Phao* a *Ferriman*, a slave.

3. They who *love* evil, and loath good; as the  
Scarab

*Scarab* loaths the sweet flower, and *loves* the corrupt flesh: the *Vulture* forsakes the odoriferous oylment, to smell the dead carcases; the common rabble are more delighted with a song which is ordinary and barbarous, then that which is cunning and curious; many with *Sytha* had rather hear a horse neigh, then a musician play; and too many prefer in their affections the pleasures of sin, which are but for a season, before the joys which are at Gods right hand for ever and ever.

Qu. 42. *What may we learn from Love?*

Ans. 1. That true *love* is very rare in the world, *Mat.* 24. 12. and,

2. That in perilous times the *love* of many shall wax cold, *Mat.* 24. 12. and,

3. That *love* consisteth in unity; as the heart hath but one string, and the heaven one Sun, so true *lovers* have but one *love*. And,

4. That *love* sometimes turns to hate: for as the best wine doth make the sharpest vinegar; so the deepest *love* in some, turns to the deadliest hate. And,

5. That the *love* of ancient approved friends, for the most part is the truest; as the young *vines* bring the most wine, but the old the best: so tender *love* maketh greatest shew of blossoms, but tryed *love* bringeth forth sweetest fruit. And,

6. We may learn what the *Causes* of *Love* are, viz.

I. The

I. The goodness of the thing *loved*; for no man *loves* any thing but what he apprehends to be good and worthy to be *loved*.

II. The knowledge of the thing *loved*; *Ignori nulla cupido*: a man cannot *love* what he knows not; and therefore as the thing must be good, so he must know it to be such. And.

III. *Likeness* is a great cause of *liking*; *Toute chose naturelle appetite son semblable*; every natural thing *loveth* that which is most like to it, as the French men say. Adam *loved* *Eve* when he saw her first because she was like unto him. As a man when he looks into a glass, he *loveth* his image because it is like unto him; but he *loves* not a *Toad* or *Serpent*, because they are unlike him.

Thus much for *love* in general: I proceed, according to the method propounded, to touch upon *evil* and *inordinate love*.

Qu 43. *How many sort of Lovers are there?*

Ans. 1. I might answer, that *Lovers* are either constant and true, or, inconstant, dissembling and false, 2 Sam. 13. 4, 15. Job 19. 19. Judges 16. 15. The *love* of some thaws like a waxen image against the fire, which quickly bears no impression of the thing it was. Some expressions of affection are but like *Apes* hugings, which smother with their embracings: or.

2. I might answer, that there are three sorts of *Lovers*;

I. Some *love* what they should not.

II. Some



II. Some *love* what they may.

III. Some *love* what they ought: of all these I spake before.

3. Some answer, that as there are *four sorts* of *Combats*, or wars; *Forreign, Civil, Duels*, and *Internal conflicts*; so there are *four sorts* of *Lovers*; *Spiritual, Carnal, Temporal*, and *Common*. *F. Johan.*

a. *S. Geminiano. lib. 1. de celo. cap. 4.*

4. *Lovers* are of *two sorts*; for.

I. Some *love* their souls better then their bodies. And,

II. Some *love* their bodies better then their souls.

Qu. 44. *Whereunto may inordinate love be compared?*

*Answ.* 1 To a *fish*; for as they who angle for the *Tortow*, having once caught him, are brought unto such a sluggishness, or numness, that they lose all their spirits; so those who hunt after the *love* of women, and being taken in their toils, are brought into such a slavery, that they are deprived of their liberty, and bewitched like those who view the head of a *Medusa*; or the *Viper* tyed to the bough of the *Beech-tree*, which keepeth him in a dead sleep, though it begin with a sweet slumber. Or, as the *Fish Echineu*, or the *Remora*, albeit but little, yet stayeth a ship under sail; so the *love* of one or other beautiful woman, hath often diverted wholly a mans course from study, or the wars, or at least hath for a time made him lay his great and important affairs aside.

2. 'n-

2. *Inordinate love* may be compared to *envy*; for as *envy* consumeth both body and soul, so doth such *love*. And,

3. To *fire*; for as *fire* is not felt without burning; so *love* is not entertained without enflaming and wounding. *Basil de virginit.* Or, unlawful *love* given way unto, is like a *fire-brand* tossed in the wind, by which how much the fire encreaseth still, so much the brand with blazing flames consumes.

4. *Inordinate love* may be compared to *poyson*; for as *poyson* mixt with sweet wine, at the first is pleasant to the drinker, but afterwards paineth deadly; so they who consume their time with beautiful harlots, at the first feel pleasure, but afterwards *dolour, sorrow and bitterness* do follow. *Diogenes.*

Qu. 45. *Whether are all Lovers alike or not?*

Ans. They are not: for as the *Serpentine Powder* is quickly kindled, and quickly quenched; but the *Salamander stone* once set on fire, can never be extinguished; so all *lovers* are not alike, some being like troathless *Jason*, some like trusty *Troilus*; some like dissembling *Damocles*, and some like loyal *Lalus*. More particularly,

I. Some *Lovers* are faithful and constant, like a stone found in *Egypt*, which will quickly receive a form, but never change without cracking: such *Lovers* were *Amian* to his *Ignatia*, *Ausilius* to his *Cancha*,

*Canchia*, *Amador* to his *Florida*, *Leander* to his *Hero*, *Pyramus* to his *Thisbe*, *Thaagines* to his *Cariclia*, and *Eraſto* to his *Pirſida*. The *Jacinth* if it be rubbed with lime, is ſoon ſet on fire, and hardly quenched; the *Adamant* and the *iron* are ſoon joyned, but hardly diſſevered; the *coyn* hath its ſtamp in a moment, which cannot be taken out without melting; the *Turtle* chooſeth, but never changeth; the *Swan* once liking, never leaveth; and the *Lyon* after his firſt choice never covets a ſecond chance. *Lamia* a *Concubine* by no torments could be haled from the love of *Ariſtorgicon*.

II. Some *Lovers* are falſe, inconstant, and faithleſs, more brittle then a glaſs, more wavering then a weather-cock, more variable in thought then the *Camelion* in hue, more changeable in deed then the *Nightingale* in voyce; now loving, now loathing, now fire, now froſt: hot at the firſt, and as ſoon cold as hot.

Qu. 46. *What is the nature of inordinate Love?*

*Anſw.* 1. It makes men blind and dark in their judgements, and is the cauſe of ſin, *Genef.* 3. 6. 34. 12. *Judges* 16. 4. 2 *Sam.* 13. 2. 1 *Kings* 11. 3.

2. It is the greateſt plague; as *Miltiades* the *Athenian* was wont to ſay, that of all the plagues wherewith the Gods did afflict mortal men, love was the greateſt, in that they ſought after that as

a heavenly blifs, which at laſt they found their hel-  
liſh bane.

3. It is a ſmall thing, yet produceth great ef-  
fects; for as the leaſt ſpark, if it be not quenched,  
will burſt into a flame, and little moaths eat thick  
cloth, and *Coneys* in *Spain*, and *Moles* in *Theſſalia*  
did undermine two towns; ſo love which ſecretly  
creepeth into the mind (as the ruſt doth into the  
iron, and is not perceived) conſumeth the body,  
yea confounds the ſoul. As the little grain of  
*Muſtard-ſeed* in time becometh a tree; and the  
ſlender twig, which with the hand might eaſily have  
been pulled up, comes to that greatneſs, that it is  
requiſite to bring an ax to hew it down; ſo love  
at firſt may be eaſily prevented, but being ſuffered  
a while is not eaſily razed.

4. The nature of inordinate love is, that it is  
more bitter then ſweet. *Parravius* drawing the  
counterfeit of love, painted her tickling a youth on  
the left ſide with a feather, and ſtinging him on the  
right vvith a *Scorpion*; meaning, that they vvho  
are beſotted vvith the ſorceries of *Cupid*, reap for  
one dram of gold a pound of droſs, and for one  
pinte of pure oyl, a vvhole Tun of infectious pov-  
ſon. being a fading pleaſure mixed vvith bitter  
paſſions, and a miſery tempered vvith a ſevv mo-  
mentary delights. Hence the French ſay, *Au prix*  
*du mal a' amour, tout autre mal eſt doux*; all ſovv  
is ſvveet, being compared vvith the ſvveet ſovv of  
love. Love is likened to the *Fig-tree*, vvhoſe fruit

is sweet, whose root is more bitter then a *Bitterns* claw; or, to the *Apple* in *Persia* whose blossom savoureth like honey, but whose bud is more bitter then gall; or, to a *Labyrinth*, which leadeth us to as much pain and pains as *Sisyphus*, *Tantalus*, and *Ixion* endure and undergo.

Qu. 47. *What are the Causes of this evil and inordinate Love?*

Ans. 1. Sometimes a heart naturally lascivious and lustful for as the dropie cometh from abundance of moisture, so love many times spongeth from abundance of lust.

2. Sometimes laziness is the cause of love: for as a lamp is maintained with oyl; so love is nourished with idleness: *Otia stollas, periere cupidinis arcus*.

3. Sometimes wealth and worldly abundance is the cause of this evil love; for as the *Cedar tree* is without fruit, and the grain sown in the sand withers for want of moisture; so inordinate love without wealth and outward fulness doth frequently freeze; whence we see, that this vice is more frequent in great men then in mean ones.

4. Sometimes quick, nimble and ripe wits are the causes of this love; for as the fairest blossoms are soonest nipt with frost, and the best fruit soonest destroyed with *Caterpillars*; so the ripest wits are most apt to be overthrown by love. Or, as the dry touchwood is kindled with lime, and fire quickly consumeth flax; so love entereth the sharp wit

wit without resistance, and is harboured there without repentance.

Qu 48. *Whom do men inordinately love?*

Ans<sup>r</sup>. 1. Sometimes their wives, 1 *Kings* 11 3, &c.

2. Sometimes harlots, *Judges* 16. 4.

3. Sometimes strangers for their beauty *Gen.* 34. 12. And,

4. Sometimes their kindred, 2 *Sam.* 13 2.

Qu 49. *What are the Fruits and Effects of inordinate, lawless and immoderate love?*

Ans<sup>r</sup>. 1. Sometimes the death of others; as *Fabia* the wife of *Fabius Fabricanus*, fell so deeply in love with *Petronius Valentinus*, that in hope to enjoy him, she caused her husband trayterously to be murdered: for which she was hanged.

2. Sometimes the loss of ones own life; and that either by their own hands, or by the hands of others.

1. Sometimes *lustful love* hath caused the loss of life by the *Lovers* own hand; as *Crates* the *Theban* being asked *What was the readiest remedy to quench love?* answered, Hunger asswageth love, and so also doth time; but if these will not work the feat, a halter will. And I think the fiction hath an eye to this, of some *Poets*, who saign, That in *Leucadia* there is a very high steep Rock, which is a notable remedy to assuage love; as was experimentally proved true in and by *Cephalus*, who for the love of *Dejonetes*, whom he loved without measure,

measure, leaped from the top of the Rock. *Giddica* the wife of *Pomminius Laurentinus* did so lasciviously dote on her son in Law *Comminius*, that not able to train him to her will, and perceiving that her husband knew of her loose affections, she strangled her self.

II. Sometimes this *unlawful love* is the loss of life by the hands of others; as appears in *Fabia* mentioned before in this same question.

3. Another bitter *fruit* growing on the tree of *lascivious love*, is loss of *Wit*, understanding and reason. A Counsellor of the Parliament at *Grenoble*, being taken with the love of a married Gentlewoman, and perceiving that notwithstanding all his suit and endeavours she slighted and contemned him, he grew so careless of himself, that he began to grow lousie, and being strangely tormented with lice, he grew mad, and so dyed. 2 *Hist. of France*, 1559. *Francis Valeriol* in his *Physical observations*, l. 2. *obs.* 7. tells us of a rich Merchant, who fell so strangely and strongly in *love* with a maid, that he was transported beyond the bounds of reason, became stark mad, and so continued a great while, notwithstanding all the physical means used for his recovery. *Propertius* when he was in *love*, said he was not himself, but a shadow. *Socrates* saith, the *love* of beauty is the forgetting of reason, because *love* is not to be suppressed by wisdom, because not to be comprehended with reason.

4. Another effect is, it blinds judgement, according to the French Adage, *Amour fait trouver beau ce qu'il n'est beau.* Love makes us judge a thing fair, though it be foul. *Quisquis amat vanam, vanam putat esse Dianam.* And,

5. It is sometimes the cause of irreconcilable jars and strife. The cause of civil dissention between *Themistocles* and *Aristides*, was the love of *Stesila* an harlot, whose beauty being decayed, their hatred did so continue, that they could never be reconciled, but continued enemies even to death. The like hatred was between *Cato* and *Caesar* about the love of the harlot *Servilia*.

6. It is hurtful both to the party loving and beloved; the dart of Love being like a stroke with a clod of earth, which being thrown amongst a company, doth hurt one, and blindes another.

7. It makes men like beasts; the Poets tell us, that *Jupiter* transformed himself into the form of a *Swan*, to enjoy *Leda*, and into a *Bull* to beguile *Io*; and that *Neptune* changed himself into a *Horse*, a *Ram*, and a *Dolphin*, onely for the love of those he lusted after. By these fictions I think the Poets mean, that lustful love makes men more like beasts than men.

8. Another fruit is, loss of peace, quiet, virtue and all sweet content. *Marcus Aurelius* writing to his Empress *Faustina*, about the careful education of their daughter *Lucilla*, saith, Love in young



young blood, and springing and flourishing youth, is a poyson that spreadeth into every vein, it is an herb that enrreth into the entrails, a fainting which incontinently mortifieth all the members, a pestilence that infecteth the heart, and finally it putteth an end to all vertues. For as the precious stone *Antracites*, being thrown into the fire looketh black and tawny, but being cast into the water, glistereth like the *Sun-beams*; so the precious mind of man once put into the flame of *love* is ugly, and loseth her vertue; but sprinkled with the water of wisdom, and detestation of such fond delights, it shineth like the glorious rays of *Phæbus*.

9. This loose *lewd love* makes men effeminate, low-spirited and base in their courses and carriage. The Ambassadors of *Lydia* coming suddenly into *Hercules* chamber to speak with him, found him attired like a woman, lying on *Joles* lap. *Dionysius* the Tyrant was so devoted to the *love* of his Curtezian *Mirta*, that he onely ordained, and she took care for the execution and adminiltration of all the weighty affairs of the Weal-publique. *Antenaricus* the famous King of the *Goths*, after many great victories in *Italy*, was so deeply enamoured with one *Pincia*, that whilst she combed his head, he made clean her slippers. *Themistocles* that famous *Grecian* Captain, in the wars of *Epirus* took a woman captive, whom he so doted on, that if she were sick, he would feign himself not to be

well ; if she were appointed to purge, he would purge. if to be let blood, he also would bleed carrying himself towards her, not as if she were his prisoner, but as if he were her slave. *King Demetrius* having taken *Rhodes*, a beautiful Gentlewoman of the City was presented unto him, whom by little he did so immoderately affect, that once she seeming angry with him, and refusing to sit near him, he forgetting all majestie and dignity, fell before her on his knees, entreating her pardon : and the Kings of *Assyria* of old, never answered any Ambassadors themselves, but by Messengers, they waiting their time wholly in their Concubines company. *Pausanias.*

10. Another *fruit* and *effect* of *inordinate love*, is, the ruine and destruction both of soul and body; for as fainting and swoounding mortifieth every member, as pestilence infecteth every part, and as poyson pierceth every vein ; so *love*, if not timely prevented and looked unto, will in time bring body and soul to utter confusion.

Qu. 10. *What are the Remedies against inordinate love?*

Ans. To labour that our heart may be taken up with another *love* ; for as *Rubarb* by a certain peculiar vertue doth purge choler, although by nature it be cholerick ; so one *love* often times doth drive out another, as one nail doth another, one fire another, or one grief another. And indeed, as a full vessel will receive no more, so where the

the *love of God* hath taken possession, *lascivious love* will not be entertained.

2. Another remedy is speedy resistance; for as fire is to be quenched in the spark, weeds to be rooted up in the tender blade, Letters and Ring-worms to be cured in the beginning, lest they spread over the whole body; so the assaults of *love* are to be beaten back at the first siege, lest they undermine at the second.

3. Another remedy is to avoid occasions: He who hath sore eyes, must not behold the candle; and he who would not be entrapped or entangled in the *meshes of love*, must not look upon beauty; but with *Job*, make a covenant with his eyes. If the Flye will flutter about the candle, she must expect to be burnt; if the *Quail* will feed on the Hemlock, she must look to be poisoned; and if lascivious dispositions will frequent the society of lewd women, they may look to be seduced and led aside; and therefore *Guevara* in his letter to Sir *Lewis Brave*, fol. 186. saith, Let *Hermogenes*, *Tesiphontes*, *Dorcatius* and *Ovid* write what they please concerning the remedies of *love*. yet I say, There is no better remedy for *love*, then to avoid the occasions of *love*, or never to begin to *love*; for *love* is so evil a beast, that with a thread he suffereth himself to be taken, but he will not depart wth the thrusts of a lance: and therefore,  
Fly, fly betimes, for onely they  
Do conquer *love* who run away.

Thus much for the *Evil* and *inordinate love* at present, till we come to treat of *Fornication* and the *kinds thereof*; according to the prescribed order. I now proceed unto the *Good love*, and the several *sorts thereof*.

Qu. 51. *How is love attributed unto God?*

Ans. Both in the *Abstract* and *Concret*: for,

I. In the *Abstract* he is said to be love, 1 John. 4. 8, 16. And,

II. In the *Concrete* he is said to be loving.

Qu. 52. *What doth the Lord and his Christ love?*

Ans. 1. Righteousness, *Psalms* 11. 7. 33. 5. *Hebr.* 1. 9.

2. Judgement, *Psalms* 37. 28. 99. 4. *Isaiah* 61. 8.

3. The gates of *Sion*, *Psalms* 87. 2.

Qu. 53. *How manifold is Gods love towards us,*

Ans. The love of God is twofold; viz.

I. *Amor benevolentia*, the love of Gods good will; or, the love of Election. And.

II. *Amor complacentia*, the love of Gods being well pleased with us and delighted in us, *Ephes.* 1. 4, 5, 6, 7. *Rom.* 11. 6, 7, 8. God loves us before we are sanctified and called; God is pleased with us when we walk worthy of our vocation, and according to the rule of sanctification.

Qu. 54. *What is the love of God?*

Ans. Love is a will whereby God wils; that is, approves that which is good, and rests therein,  
*Psalms*

*Pſalm 45. 8, 11. Matth. 3. 17.* or, *love* is the eſſence of God, whereby he *loves* his creatures, though unworthy of his *love*, *Malac. 1. 2, 3. Titus 3. 4.*

Qu. 55. *Whereunto may Gods love towards us be compared?*

Ans. 1. *To the rod of Moſes*; for as this turned into a *Serpent* before *Pharaoh*, devoured all the *Magicians rods* turned into *ſerpents*: ſo the aſſurance that God *loves* us, doth beget ſuch a *love* in us unto him, that it devoureth the *love* of all worldly things. *Bern. ſer. de Aſcenſ.*  
And,

2. *To light*; for as the viſible *light* of the morning when day is plainly broke, is the *Hench-man* of the *Suns brightneſs*; ſo the benefits of God daily received, are heralds of his divine *Love*.  
And,

3. *To the love of Hens* to their *Chickens*, as *Matth. 23. 37.* And,

4. *To the love of Parents* to their children; or, to the care of fathers, and the pity of mother,

*Omnis in Aſcanio chari ſtat cura parentis. Virg.*

As the Father loveth his child, ſo God his creature.

Qu. 56. *Whom doth the Lord love?*

Ans. 1. Thoſe whom men and the world condemn and deſpiſe. There is a Countrey in *Aſia*

called *Mysia*. who were so despised of all their neighbours that they were as a by-word unto them; for so often as a man would denote a thing of no estimation, they would proverbially say, *Ultimum esse Mysiorum*, they are worse then the *Mysians*, as we see in *Cicero's Oration for Flaccus*; and yet *Paul the Apostle*, and *John the Evangelist* preached the doctrine and light of the Gospel to this poor and despised people; so that these *Mysians* who were such a despicable people unto others, were more highly esteemed of God who out of his love to them converted many of them by the preaching of *John* and *Paul*; and some think, that *Paul* alludes to these *Mysians*, when he saith, *1 Cor. 1. 26. Not many wise according to the flesh, not many mighty, not many noble; but God hath chosen the foolish things of this world, that they might confound the wise.*

*Answer. 2.* The Lord loves the poor and strangers, *Psalms 146. 9.*

*Answer. 3.* The Lord loves the fatherless and widows, *Psalms 58. 5, 6. 146. 9.*

*Answer. 4.* The Lord loves a cheerful giver, *2 Cor. 9. 7.*

*Answer. 5.* The Lord loves the seed of the righteous, *2 Sam. 12. 24.*

*Answer. 6.* The Lord loves his people whom he hath chosen, and amongst, or by whom his name is called upon. Note here, wherein the love of God towards his people doth appear:

First,

First, in remembering his promises towards them, *Nehem.* 1. 8, 9, 11.

Secondly, in his mindfulness of them, *Psalms* 115. 9 12, 13.

Thirdly, by his taking vengeance of all their enemies, *Dent.* 32. 35, 36, 43.

Fourthly, by his taking notice of all their troubles and afflictions, and his care to succour them, *Exod.* 2. 25. *Judges* 15. 19. *Psalms* 25. 15. 40. 17.

Fifthly, by his separating them unto himself, or, gathering them unto him: as, *Lev.* 24. *Ezek.* 36. 24, 29, 30.

Sixthly, by his delight in them, *Isa.* 58. 14.

Seventhly, by his curbing, restraining and withholding of their enemies from harming of them. This he doth three manner of ways :

I. Sometimes by forbidding them to speak any evil unto them, or, to harm them, as *Genes.* 31. 24. 29.

II. Sometimes by striking a terrour in them, and making them afraid of his people, *Genes.* 35. 5.

III. Sometimes by revealing his judgements from heaven against their enemies, as he did upon *Pharaoh* and others, *Exod.* 7. & 8 & 9, & 10. Chapters, 14. 27. *Dent.* 32 43.

*Answ.* 7. The Lord loves his Church. The picture of *Diana* was framed with that art, that if those who were without the Temple looked upon her, she

she seemed to frown upon them . but upon those who were within she smiled : so the Lord *loves*, and smiles upon those who are within the *Church*, but frowns upon those who are without, *I/a. 61. 10, 11.* Note here, that the Lords *love* unto his *Church* appears three manners of ways; *viz.*

I. By his beautifying and adorning of her, as a Bride with jewels; *i.e.* divine and spiritual graces and virtues, *I/a. 61. 11.* And,

II. By his subduing Nations unto her, or, by causing them to flock and submit unto her, *I/a. 60. 4, 6, 7.* And,

III. By making righteousness grow, and Religion flourish in her, *I/a. 61. 11.*

*Ans. 8.* The Lord *loves* his elect and faithful children, *John 13. 1.* that is, both his *eldest son* by creation, and the children of *that son*.

First, the Lord *loved* the first man *Adam*, or the first of his children who were meer men; expressing and shewing his *love* to him in or by these things :

I. By creating of him in his own image, *Genes. 1. 26, 27.*

II. By blessing of him, *Gen. 1. 28.*

III. By giving him dominion over the creatures, *Gen. 1. 26, 28.*

IV. By providing food for him, *Gen. 1. 29 30. 2. 9 16.*

V. By appointing Paradise for him to dwell in, and placing him there, *Gen 2. 8, 15.*

VI. By



VI. By making unto him an Helper meet for him, *Gen. 2. 18. 23.*

VII. By forbidding him to meddle with that which was evil; or. by forewarning him of what was evil, *Gen. 2. 17.*

VIII. By enduing him with admirable and eminent knowledge, *Gen. 2. 19, 20.*

IX. By preparing garments for them after the fall, *Gen. 3. 21.*

Secondly, the Lord expresseth his *love* unto his children, who sprung from the loyns of the first man *Adam*. Two things are here to be taken notice of; *viz.*

I. Who they are whom the Lord *loves*.

II. How, or wherein he expresseth his *love* unto these.

I. Note who they are whom the Lord *loves*.

1. Righteous men, *Psalms 146. 8.*

2. Good men;

—— *At paucos quos aquas amavit  
Jupiter, aut ardens evexit ad aethera virtus.* Virg.

The Lord being just, *loves* not many but onely those who are good. And,

2. Those who *love* him: *Vespasian* commanded a liberal reward should be given to a woman, who came unto him, and professed she was in *love* with him. His *Steward* demanding what *term* he should put to it in his accounts? He answered, *term to her who loved Vespasian, so much.* Thus God gives much, and

and forgives much, as a token of his *love* to those who *love* him. *Amor currit per desiderium, & quiescit per gratiam*: all things, and so *love* amongst others, loves vicissitude *mutua est amor* bred it faith *Plato*, and the same feed it: heats and cools are the best diet for it. In *love* there must be a desire of enjoying, a delight in enjoying, and a sorrow for lack of enjoying; and those who are thus affected to God, he will *love*.

4. The Lord *loves* those who obey him in *love*. *Luther* said, God loves *curristas*, not *Quaristas*, runners not reasoners; and it is not possible for us to be prompt and diligent in obeying, except we *love*.

II. Note, wherein the *love* of God appears unto these his faithful ones:

1. In his covering and hiding of their iniquities, *Numb.* 23. 21. *Jer.* 31. 34. and,

2. In making them instrumental for the preservation of others *Gen.* 45. 5.

3. In his presence with them in their labours, and prospering whatsoever they do, *Gen.* 39. 23.

4. In his giving of them favour in the eyes of strangers or those under whose charge and custody they are, *Gen.* 39. 21.

5. In his care to deliver and save them from and out of all evils, *Isa.* 63. 9. *Gen.* 15. 5, 6, 7. *Psalms* 37. 39.

6. In his raising up him to be a Shepherd unto them, *Isa.* 40. 34. 35. 20, 27, 22.

7. In

7. In his revealing of his will unto them, *Gen.* 18. 18.

8. By his subduing of all their enemies, *Apoec.* 3. 9.

9. By defending them against their enemies, *Isa.* 43. 1. 48. 14.

10. By giving them wise and prudent Princes, *2 Chron.* 2. 11. 9. 8.

11. By taking the wrongs done unto them, as done unto himself. *Zach.* 2. 8.

12. By giving them favour in the eyes of their enemies, *Isa.* 66. 12.

13. By extending his own favour unto them, *Isa.* 44. 3. *Hosea* 11. 4.

14. By his delight in them. *Numb.* 14. 8.

15. By dignifying of them with the title of sons, *1 John* 3. 1.

16. By his sending his son into the world for them; or, by giving Christ unto them, *1 John* 4. 8, 9, 10. *Rom.* 5. 6, &c. *O Lord, what is man that thou so regardest him? Mittis unigenitum tuum, immittis Spiritum tuum, promittis vultum tuum.* Bern. in Cantic. So God loved the world, as he gave his onely begotten Son; the Son sends the Spirit and the Spirit teacheth truth.

*Qu.* 57. *Why doth the Lord thus love his children and people?*

*Ans.* 1. Because they are his people, *Nehem.* 1. 8, 9, 11. and,

2. For his promise sake, *Nehem.* 1. 8, 9, 11.

*Qu.*

Qu. 58. *Wherefore doth the Lord love, or express his love to some people more then others?*

Ans. 1. Not for their multitude and greatness, *Deut* 7.7. Nor,

2. For their merit or goodness, *Hosea* 14.4. *Rom.* 9.13. but,

3. For his own Name and mercy sake. *Deut.* 7.8. and,

4. For his promise sake unto his servants, *Deut.* 7.8. *IO.* 15.

Qu. 59. *What is the Nature of Gods love, and loving-kindness unto his people and children?*

Ans. 1. It is an acceptable love unto them, and more welcome then the former and latter rain unto the earth, *Hof.* 6.3. yea then the morning dew, *Hof.* 14.5.

2. His loving-kindnesses towards them are many, *Psalms* 25.6. *Isa.* 63.7.

3. His love towards them is good, *Psalms* 6.9. 16. And,

4. It is towards them perpetual and everlasting, *Psalms* 42.8. 89.33. *Isa.* 54.8, 10. *Jer.* 31.3. or, it hath been of old, *Psalms* 25.6. or, it is an eternal and immutable love, *Numb.* 23.20. *John* 13.1.

5. It is a free love, *Hosea* 14.4, 5. *Rom.* 9.13.

6. It is marvellous, *Psalms* 17.7. *Ephes.* 2.7. *Tit.* 3.4.

7. It is extraordinary, excellent, *Psalms* 36.7.

8. It is a perfect love; he loving them as he

he loves his onely begotten Son, *John* 17.23.

9. It is better then life, *Psalms* 63.3.

10. It is an immense, profound and infinite love, *Ephes.* 3.18,19. or, It is a great love, *Joel* 2.13. *Jonah* 4.2. *Ephes.* 2. 4. i.e.

I. It is greater then the love of a friend to his friend; for he gave his Son to dye for us out of his love unto us, *John* 3.16.

II. It is greater then the love of a mother towards her child, *Isa.* 49. 14,15. 66.13.

III. It is like the love of a husband to his wife, *Isa.* 54.4,5.

Qu. 56. What are the Degrees of Gods love towards his children?

Ans. These five.

I. He decreed before all times, to save them.

II. In the fulness of time he gave Christ to be a Saviour unto them

III. In his appointed time, he justifies them, reconciles them unto himself, and pardons their sins, before he reveals it unto them, or assures them thereof.

IV. He then gives them a glimpse of his love; when from or by the signs manifested in the Gospel, they perceive that they are regenerated. Then,

V. He gives them an open and clear vision, *2 Cor.* 3.18. that is, he immediately speaks unto their hearts by an internal revelation, his Spirit witnessing

witnessing unto their spirits, that he *loves* them as sons in Christ, and will *love* them unto the end.

Qu. 61. *What consolation may the faithful reap from Gods love towards them?*

Ans. 1. They may be comforted with this, that none can curse them, *Numb. 23. 8.*

2. They need neither fear want, nor enemies, nor dangers, *Gen. 26. 24. Iosh. 10. 8. 8. 1, 10. Dent. 1. 21.*

3. They may know to their comfort, that they are blessed whom the Lord *loves*, *Psalm 145. 5, 7, 9.* And,

4. That God will encrease his graces in them, *Psalm 115. 12, 14.* And,

5. That he will give the earth unto them, and prosper them, *Psalm 115. 12. 16.* And,

6. That he will heal their sins and backslidings, *Psalm 103. 2, 3. Hosea 14. 4, 5.*

This Question may be much enlarged from *Quest. 56.*

Qu. 62. *What means must we use, if we desire that God may love or shew kindness either to us or ours?*

Ans. 1. We must pray unto God to do so, *Gen. 24. 12, 14. Psalm 119. 76.*

2. We must labour to be of the number of his servants and children, and not of the world, *Ioh. 17.*

3. We must pray unto him to enflame our hearts with his love, *2 Thess. 3. 5.*

4. We

4. We must be obedient to his law and commandments, *Dent.* 7. 12, 13. 11. 1. 13.

Qu. 63. *What may we learn from the Lords love and loving kindness towards his people or children ?*

An. 1. That it is a great judgement to have it taken away from us, *Jer.* 16. 5.

2. That it cannot be made known in the grave, *Psalms* 88. 11.

13. That it is shewed unto thousaunds, *Jerem.* 32. 18.

4. That the mercies and graces we receive from God, are not bestowed upon us for any merit of ours, but for his own *loving-kindness* sake, *Psalms* 119. 88. 149. 159. *Jer.* 31 3. *Hos.* 2. 19. *Amat Deus ; non aliunde hoc habet, sed ipse est unde amet, & ideo vehementius amat, quia non amorem tam habet quam hoc est ipse.* August.

Qu. 64. *What is required of us in regard of Gods love, and loving kindness towards us ?*

An/w. 1. To love the brethren, 1 *John* 4. 8.

2. To love strangers, *Dent.* 10. 18, 19.

3. To cast our care upon God, 1 *Pet.* 5. 7.

4. To praise him, and set forth his glory. *Dent.* 26. 5, 10. 2 *Sam.* 1. 27, 28. *Ruth.* 4. 14. *Psalms* 13. 4, 13. 22. 24. 115. 12, 18. 103. 1, 4. 138.

5. To follow him, *Numb.* 14. 24. *Joshua* 14. 6, 14.

6. To seek to know him, and his love unto us, and that with joy, *Dent.* 12. 7. *Hos.* 6. 2, 3. *Ephes.* 3 8.

7. To admire his *love*, *Iſa.* 5. 18. *Rom.* 5. 6, 7, 8.  
11. 33.

8. To obey and ſerve him, *Gen.* 12. 1, 2. *Exod.* 23.  
26. *Iſh.* 24. 2, 4.

9 To hear him, *Deut.* 15. 5. 6

10. To rejoyce in the Lord who thus *lovesh* us,  
*Pſalm* 5. 12.

11. To truſt in him for his *love*, and depend up-  
on him, *Pſalm* 36. 7. 61. 4. 5. 115. 9, 12.

12 We muſt labour and pray for true wiſdom,  
that we may underſtand the *loving kindneſs* of the  
Lord, *Pſalm* 107. 43. 143. 8.

13. We muſt not conceal, but make known  
unto others the Lords *loving-kindneſs* towards us,  
*Pſalm* 40. 10. 48. 9. 92. 2. *Iſa.* 63. 7.

14. We muſt pray unto God to continue it both  
to us, ours, and all his, *Pſalm* 25. 6. 36. 10 51. 1.  
89 49. 119. 88. 149, 159.

15. We muſt always remember it, and ruminare  
of it, *Pſalm* 26. 3.

16 We muſt take heed that we loſe not the *love*  
of God; as the birds *Ibeſ* loſe their ſweetneſs,  
when they loſe their ſight: ſo we loſe all peace  
and happneſs, when we loſe the ſenſe and appre-  
henſion of *Gods love* towards us in Chriſt. The  
*Lizard* hath this peculiar property, that he is ne-  
ver in *love*, which all other beaſts are ſubject unto;  
whereupon S. *Federico Duke of Mantua*, made  
him this *Impreſs*, The *Lizard* figured with this  
*Moſto, Quod huic deeſt me torquet*: thus it ſhould  
be



be the anguish of our souls to lack the assurance of *Gods love*, it being a misery herein to be like the *Lizard*, without this *love*.

Qu. 65. *How may we know whether the Lord love us or not?*

Ans. 1. We cannot know it by any outward thing, *Eccles. 9. 1.*

2. We may ghes at his *love* by his correcting of us, *Prov. 3. 12. Heb. 12. 6.*

3. If we be righteous in our lives and conversations, and obedient to his commandments, we may then be assured that he *loves* us, *Deu. 7. 12, 13. 11. 1, 13. Psalm 146. 8.*

4. If we be the members of Christ by faith and regeneration, then we may be assured that the Lord will *love* us, *Iohn 17.* This question may be abundantly amplified from *Question 56.* and 64.

Qu. 66. *Wherein or how doth the love of Christ express, and shew itself toward his Church or children?*

Ans. 1. By that impression which they make upon his heart, they being there deeply engraven, *Cant. 8. 16.*

2. By his desire unto, or towards them, *Cant. 7. 10.*

3. By his dying for them, *Gal. 2. 20. Ephe. 5. 25. 1 Iohn 3. 16.*

4. By his washing of them clean by his blood, *Apoc. 1. 5.*

Qu. 67. *What is the Nature of Christs love towards his ?*

Ans. 1. It is a perfect love, John 15.9.

2. It is a love which passeth knowledge, *Ephes.*

3. 19.

3. It is an unparalleled love, Rom. 5.6,7,8.

4. It is an eternal love, John 13.1.

Qu. 68. *What is here required of us in regard of Christ, and his love towards us ?*

Ans. 1. To continue in his love, John 15.9.

2. To remember his love, *Cantic.* 1.4 and,

3. To be obedient unto him for it, *John*  
15. 10.

4. Not to love our lives in regard of him,  
*Apoc.* 2.11.

Qu. 69. *By what means may we be assured, that we shall continue in Christs love ?*

Ans. 1. If we keep his Commandments, *John*  
15.10.

If my diligent and observing Reader admire at my brevity, concerning *Christs love* towards us, or his ; let him know, that the reason hereof is, because I shall fully, God willing, handle it, when I come to treat of God the Son, which will be a little *Folio* by it self.

Qu. 70. *What is predicated in the Word of our love unto God ?*

Ans. 1. That it is the sum of the law, it being taken for our whole obedience, as being the cause of our obedience, *Mat.* 22.40.

2. That

2. That it is the first Commandment, it being the spring and fountain of the rest, *Matth.* 22. 38.

3. That it is the greatest commandment, *Mat.* 22. 38.

Qu. 71. *What is the love of God?*

*Ans.* It is a vertue whereby we love God as the chiefest good, *Psalms* 106. 1. 118. 2. 136. 1. or to love God, is to acknowledge him to be the chiefest good in himself, and so to us, and so to love him, that we will rather forgo all things, then part with him, or not be joyned unto him.

Qu. 72. *Whom must love the Lord?*

*Ans.* 1. In general, all are commanded to love him, *Exod.* 20.

2. More particularly, all the Saints ought to love him, *Psalms* 31. 23.

Qu. 73. *How many ways do the children of God love God?*

*Ans.* Three manner of ways:

I. *Secundum actum*; actually and always: and thus the glorified saints in Heaven Love God.

II. *Secundum studium*, in regard of their endeavours; because their care, desire and study is to love the Lord. And this is the greatest perfection of love the children of God can attain unto in this life.

III. *Secundum habitum*, in regard of the habit of love; and thus although many of the children of God fall into some great sins, yet they lose not the habit of the love of God, but may be

said, even then, habitually to love him?

Qu. 74. *Why must we love the Lord?*

An. 1. In regard of himself; viz.

I. Because he requires this at our hands, *Deut.* 10. 12. 11. 1, 13.

II. Because he loved us first, 1 *John* 4. 10.

III. Because he sent his Son into the world to reconcile us unto himself, 1 *John* 4. 10.

IV. Because he is our rock and fortress, *Psal.* 18. 1.

Ans. 2. In regard of our selves, because a threefold benefit will redound unto us thereby; whereof,

The first is *Temporal*; for if we love him;

I. He will preserve us, *Psalms* 31. 23. and,

II. He will deliver us, *Psalms* 91. 14. and,

III. He will fight for us against our enemies, *Josh.* 23. 10, 11.

The second is *Spiritual*: for if we love him:

I. He will hear our prayers when we call upon, or unto him, *Psalms* 116. 1.

II. He will know and take notice of us, 1 *Cor.* 8. 3.

III. He will be merciful unto us, and keep covenant with us, *Exod.* 20. 6. *Deut.* 5. 10. 7. 9. *Nehem.* 1. 5. *Psalms* 119. 132. *Dan.* 9. 4.

IV. He will give us a place in his Church, *Psal.* 69. 36.

The Third is *Eternal*; for if we love him:

I. He will cloth us with glory, *Judges* 5. 31.

II. He will give a crown of life unto us, *Cor.* 2. 9. *1. Pet.* 1. 2. 2. 5.

Q1.

Qu. 75. *How must we love God?*

Ans. 1. Above all friends: *Amandus est generator, sed preponendus Creator.* Aug. we must love all, but God above all, but God above all. *Ordo charitatis est, amare post Deum patrem.* Hier. Loves method is, first love God, then our kindred; and if the case happen, that there be a difference between them and God, then *Odium in suos, pietas in Deum est*, hatred to kindred is piety to God.

2. We must love God above all things. It was an ancient custom among the Romans, that the things they most entirely loved, they offered up to their gods; nature teaching them, that nothing should be too dear for God, but that he should be preferred and loved more then, and above all.

3. We must love the Lord for himself. The Ploughman loves his Ox for his profit, and the enemy a traitor for commodity; but God must be loved for himself. *Alexander* would say, *That He best on loved Alexander, and Craterus loved the King.* Plutar. And some Christians love Jesus others love Christ: there are many of the first rank, who desire to rule and reign in heaven with Christ; few of the second, who desire, that Christ may rule and bear sway in their hearts. *Vix diligitur Iesus propter Iesum.* August. Jesus is scarce loved for his own sake. There is a Spanish Proverb, *Love without end hath no end*; meaning, that if it were be-

gun not upon particular ends, it would last.

4. We must love the Lord in sincerity, *Ephes. 6.*  
 24 Religion is no vizard for impiety God must  
 not be served in hypocrisie *ἡ γυναικαὶ ἀλλὰ ἀ' ἐν σιγῇ.*  
*Plato.* But must beloved in truth and verity. He  
 must have the heart as well as the hands *Dent 6 5.*  
 the soul as wel as the body, *Mat. 22. 37.* he searches  
 the mind so soon as the man, *1 Sam. 16 7.* and  
 will be worshipped within, as well as with-  
 out.

5. We must love the Lord constantly and perse-  
 verantly; never falling from our *first love*, *Rom. 8.*  
*35. 39. Apoc. 2 4.*

6. With all our heart, and with all our soul,  
*Dent. 10. 3. Ephes. 3 17.* to love with all the soul,  
 is to love wisely: to love with all the strength, is  
 manfully to suffer for truth: to love with all our  
 heart, is to prefer the love of God before all other  
 things. The measure to be observed in loving God,  
 is to love him without measure; for our love to our  
 God should be in the highest degree; and that  
 both,

I. In regard of the *Object*, or, as they say, *Ob-  
 jective*; that is, wishing greater or more good un-  
 to him then unto any. And,

II. In regard of estimation, or as some speak,  
*Appretiative*. that is, by preferring him, and his  
 will, before all other things yea before our own  
 life. *Mat. 10 37. Luke 14. 26* yea so, that we had  
 rather choose to dye, and to submit our selves to  
 death.

death, then transgress the least of his Commandments. And,

III. *Intensively*; i. e. in regard of our most vehement endeavour, in applying all our faculties to the love of God, Deut. 6. 5. Thus the Prophet David saith, *I hat he will love the Lord with all that is in him*; which our Savior, Luk. 10. 27, 28. expounds thus, *We must love the Lord with all the heart, soul, mind and might*; that is,

First, in general; that there must be no part of us void of the love, fear, and honour of God, but that all our zeal, thoughts will, study of the mind, and labour of the body, should tend unto the love, service and honour of God, and there must be nothing in any part of us, which is not dedicated unto God. But,

Secondly, more particularly, Deut. 6. 13. it is said, *Thou shalt love the Lord with all thy heart, soul, and strength*: S. Matthew 22. 37. saith, *with all thy heart, soul and mind*; and S. Luke hath all, *Heart, Soul, Might and Mind*

I. *Thou shalt love the Lord with all thy heart*; that is, Thou shalt esteem and acknowledge him thy chiefest good. *U sin. or, With all thy heart*; that is, with thy whole understanding, without any error. *August. de doct. Christ. ca. 22. or, With all thy heart*; that is, wisely. *Bern. Jer. 20. sup. Cantic.*

II. *Thou shalt love the Lord with all thy soul*; that is, with thy whole will and purpose. *U sin. or, With*

*With all thy whole will*, without contradiction, *August de doct. Chris. ca. 22.* or, sweetly, and with joy, *Bern. ser. 20 f. Cantic.*

III. *Thou shalt love the Lord with all thy strength*, or might; that is, all thy actions both external and internal must be conformable and agreeable to the will and law of God. *Ursin. or With all thy strength; i.e.* so valiantly, courageously and constantly that we neither be subdued by deceit. nor seduced by allurements, nor dejected by injuries and afflictions. *Bern. ib.*

IV. *Thou shalt love the Lord with all thy mind*, and thought; that is, thou shalt always intend to think and meditate of God. that thou mayest both know him, and love him the better. *Ursin. or, With all thy mind; i.e.* with thy whole mind, without oblivion. *August.*

Qu. 76. *Whether are we to love God more, for the more benefits he bestows upon us or not?*

*Ans.* God is to be loved, though he should give us nothing but correction; as a good child loveth his father although he correct him. But when it is said, *We are to love God for his benefits*, this word *FOR* denotes not the final cause here, but the moving; and therefore *Augustin* (in *Johan. ser. 3.*) saith, It is a good thing for a man to think upon Gods benefits. that he may be stirred up by them to love God; but to love him onely for himself, and not for his benefits.

Qu 77. *Can we by nature thus love God?*

*Ans.*



*Answ.* No; for by nature we rather hate him. That we cannot by nature love God, appears thus:

I. Nature is so wholly corrupted and depraved, that we are prone unto every evil thing, but averſe from every thing that is good, *Jer.* 3. 12. 14.

II. The love of God is a ſpiritual work, and that a hard one; and conſiſts not in word or countenance, but in internal and ineffable joy, *Pſal.* 42. 1. 63. 1. *Cant.* 5. 8.

III. The love of God requires ſelf denial; which is a duty not to be performed *Viribus nature*, by the power of nature, *Eph.* 2. 3. 5. 17. *Heb.* 10. 36. 1 *Pet.* 4. 1. 1 *John* 2. 16, 17.

Qu. 78. *Whether is the love of God, or of our neighbour, one ſort of love or not?*

*Anſw.* It is one ſort of love; for the formal object of our love in this life is God, becauſe all things are reduced to God by love; and the material object of our love is our neighbour; and theſe two make not two ſorts of love but one; for as there is but one Spirit though diverſity of gifts; ſo there are two precepts, and but one love, 1 *Corinth.* 13.

Qu. 79. *What things are contrary to the true love of God?*

*Anſw.* 1. The caſting away of Gods love; or, the contempt and hatred of God, as the avenger and puniſher of ſin.

Inordinate love of our ſelves, or of other creatures;

tures; viz. when we prefer our own lusts, pleasures, wills and lives, before God and his will, and will rather offend him then part with them.

3. A feigned *love* of God; viz. when we seem through hypocrisie to *love* him, but indeed do not, *Mark* 7.6.

Qu. 80. *What are the Impediments of the love of God; or, What things hinder us from loving him?*

An. 1. The *love* of the world, *James* 4.4. 1 *John* 2.15. 3.17.

2, The want of *love* to our brethren, 1 *John* 4.8, 19, 20.

3. The *love* of sin, *Psalms* 52.3.

4. The *love* of our selves, 2 *Tim.* 3.2.

5. Idolatry, *Hosea* 3.1.

6. Drunkenness, *Hosea* 3.1.

7. Pleasure, *Hosea* 3.1.

Qu. 81. *By what means may we attain unto this love of God? or, How may we be enabled to love him?*

An. 1. The *Author* hereof is the *Author* of all good; viz. *God* who works this *love* of himself in our hearts by his holy spirit, *Deut.* 30.6. *Rom.* 8.28. 2 *Cor.* 13.11. *Phil.* 1.9. 1 *Tim.* 1.14. 2 *Tim.* 1.7. 1 *Pet.* 1.22.

An. 2 The *means* which the Lord useth for the begetting of *love* in us towards his Majestie, is the revelation of his *love* towards us, 1 *John* 4.10. whence the Saints are called *Beloved*, *Rom.* 1.7.

Col.

Col. 3. 12. and therefore we should meditate of this infinite *love* of his towards us, *John* 3. 16. *Rom.* 5. 6, 7, 8.

*An. 3.* The *means* which we must use, if we desire that the *love of God* may be wrought in our hearts, are these ;

I. We must learn the sweetness of God, and labour to taste how good and gracious the Lord is, *Psalms* 34. 8.

II. We must pray unto God to work in our hearts an unfeigned *love* to his sacred Majesty, *Psalms* 51. 11. *Phil.* 1. 9.

III. We must be careful to preserve the seeds of grace in our hearts, *Jude* v. 21. 1 *John* 15. 18, 19.

IV. We must fear and reverence the Lord ; for where there is no reverence, there is no *love*, *Deut.* 10. 12.

V. We must be careful to avoid those impediments mentioned before ; yea separate our selves from whatsoever might hinder us from this holy duty.

*Qu. 82.* How many *vertues* hath divine and spiritual *love* ?

*Ans.* Four ; whereof,

The first is *communicative* ; for *love* is of some good, and good is of a diffusive nature ; hence because God is exceeding good, or the best of all, he doth especially communicate himself. Hence *Dion* saith, *Amor divinus est bonus, boni, propter bonum* ;  
that

that is, spiritual or divine *love* is good *essentially*, of that which is good *causally*, and for good *finally*.

The second vertue is *motive* or *inclivative* to the producing of every good thing.

The third is *ordinative* ; for it ordains and appoints all things to the good of the party *beloved*.

The fourth is *elevative* ; for *love* doth so extol the party *loving*, and raise him to such a height, that now the *lover* is not his own man, but rather his who is *beloved*, Gal. 2. 20.

Qu. 83. *What are the fruits and effects of our love unto God ?*

An. 1. *Gods love* in the heart kills and casts out sin, Rom 6. 2. 2 Cor. 13. 5. until the heart be enflamed with this *love*, it is infected with some other;

— *NOVO, vincitur omnis amor ;*

But when this new *love* enters, the old departs, for

*Non bene conveniunt, nec in una sede morantur.*

The love of God and of sin will not lodge together.

An. 2. Another fruit and effect of our *love* to God is joy ; or, *love* is the cause of joy ; and that

I. *Propter benevolentiam*, for goodwill ; for to *love* is to will well. Hence because we *love* any,  
we

we rejoyce at their prosperity and preferment.

II. *Propter boni praesentiam*, for the presence of the good loved; for when we love that which is good, we rejoyce in the enjoyment thereof.

III. *Propter boni inherentiam*, for the inherence of good. Hence when vertue and grace is lodged in those whom we love, we rejoyce thereat.

Ans<sup>r</sup> 3. The Schoolmen say, *Amor divinus quatuor bona in homine operatur.*

I. *Inclinat superiora inferioribus, per humilitatem & contemptum sui.*

II. *Superioribus inferiora per desiderium supernorum.*

III. *Ordinat equalia equalibus.*

IV. *Transformat amantem in amatum secundum affectum.*

Ans<sup>r</sup> 4. Others say, *Amoris effectus quatuor sunt:*

*Primò, deformatum reformare; convertit enim à falso objecto amoris ad Deum.*

*Secundò, reformatum conformare, viz. Per effectum unionis ad Deum: Unio autem triplex.*

I. *Substantialis, sui nimirum ad seipsum; & talis Unio.*

1. *Identitatis est causa, qua quis amat seipsum: &c.*

2. *Similitudinis, qua quis amat alium.*

II. *Realis, & est unio amantis ad amatum, qua fructio est.*

III. *Essentialis, seu mentalis, qua nihil aliud est quam ipse amor.*

*Tertiò,*

*Tertio, conformatum confirmare; est enim inseparabilis,*

I. *Ratione spiritus custodientis nos.*

II. *Ratione nostri non deferentis spiritum.*

*Quarto, conformatum transformare: amantem in amatum transformat amor. i he sum of all is,*

I. *Love* changeth us from evil to good

II. *Love* maketh us endeavour to be like unto God.

III. *Love* confirmeth us in this endeavour and likeness; because,

1. The Spirit taketh care of us. And,

2. We are careful to be directed by the Spirit.

IV. *Love* maketh us to go out of our selves, and to devote our selves wholly up unto God.

Qu. 84. *How may we know whether we love God or not? or, what are the signs thereof?*

Ans. In answer hereunto two things are seriously to be considered; viz.

1. The necessity of examination.

2. The rules of exploration.

First all think that they *love* God, but the most are deceived; for none can *love* him indeed, but those to whom it is given. For.

I. There is an innate hatred in us towards God: as is clear from these two particulars;

1. We *love* not naturally the works of vertue. And,

2. The things which we desire in God or from him,

him, we desire for our selves onely out of *self-love*; and otherwise nothing pleaseth our nature. And,

11. This hatred of God which is in us, is called An aversion of the mind from God, and is not changed, until our hearts be converted by the Spirit unto God. 2 Cor. 3. 16. And therefore it concerns us nearly to examine and try diligently, by certain, undoubted and infallible signs, whether we love the Lord or not.

Secondly, we may know whether we love the Lord truly, and indeed or not, if we seriously examine our selves by these clear and plain Signs; viz.

1. He who loves God, will adhere and cleave unto him, *Dent. 30. 20. Matth. 6. 24.*

2. He who loves God, will keep his word, 1 John 2. 5. that is, will obey him both,

I. Affirmatively, doing what he requires, And,

II. Negatively, eschewing what he forbids.

3. He who loves God the Father, will and doth love God the Son, 1 John 5. 1.

5. He who loves God, will love his brethren, 1 John 4. 20 21.

4. He who loves God, will relieve and succour the necessities of his brethren, 1 John 3. 17. And,

6. Will esteem the Lord as his chiefest good, and giver of every good thing, *Dent. 6. 13. 10. 20.* And,

7. Will withdraw all trust and confidence from all creatures, placing his whole assurance upon the Lord, and believing onely in him. And,

8. He will fear and stand in awe of him with a filial fear, *Deut.* 6. 13. *10.* 20. *Psalms* 38. 8. *Prov.* 24. 21. *1 Pet.* 2. 18. And,

9. He will humble himself before the Lord, and be lowly in his sight, *James* 4. 7. *1 Pet.* 5. 6. And,

10. He will patiently bear all adversity and affliction which is sent by God, *James* 1. 21. 2. 20. And,

11. He will worship and serve the Lord, as himself hath prescribed in his word. And,

12. He will meditate continually of God and his word, and that with delight, *Psalms* 1. 2. 119. 172.

13. In all things he will seek the praise and glory of God, as his chiefest scope and aim, *1 Corinth.* 10. 31. And,

14. For benefits, favours and mercies received he will give thanks; that is,

I. With his mind and spirit. And,

II. With his tongue. And,

III. VVith his gesture and countenance. And,

IV. VVith his life, by willingly doing whatsoever he commands, and shuning whatsoever he forbids, *Psalms* 50. 15. *Colos.* 3. 17. And,

15. He will continue stedfastly in all these, unto his lives end.

Qu:



Qu 85. By what means may the love of God be augmented and encreased in us?

Ans. 1. By knowledge: we can neither desire nor love him whom we do not know, since *Affectus motus est cordis, a notitia & cognitione objecti exercitatus*: affection is the motion of the heart, arising from the knowledge of the object, or thing loved. As those who know God, will love him: so the greater our knowledge of God is, the greater will our love unto him be.

2. There are four meditations very helpful to encrease in us the love of God; viz.

I. We should love him because he is the Supreme good: *Invenito si potes aliquid pretiosius Deo, & dabitur tibi.* Bern. Seek heaven and earth quite through, and if in either thou canst find any thing more excellent then God, thou shalt have it. And,

II. We should love God, because he hath first loved us: *Invenimus eum, sed non prevenimus.* Aug. we may find God, but we cannot prevent him, he seeking us ere we seek him. *Dilexit non existentes, imò resistentes.* Bern. God loved us before we were creatures, yea when we were traytors.

III. We should love him, because he hath declared his love already by innumerable gifts given unto us. And,

IV. Because he hath yet greater things which he hath prepared for to give unto us. *Non de his que contulit, sed de seipso.* August. For he will give him-

self unto us, which is better then all the enjoyments of earth and heaven.

Qu. 86. *Who are too blame in regard of Gods love?*

Ans. 1. Those who will not acknowledge Gods love unto them, *Mal* 1. 2.

2. Those who have not the love of God in them, *John* 5. 42.

3. Those who love those things which hinder them from the love of God, *1 John* 2. 15.

4. Those who are inconstant in their love unto God, *Apoc.* 2. 4.

Qu. 87. *What is required of those who love the Lord?*

Ans. 1. To hate evil, *Psalms* 97. 10

2. To labour to keep themselves in the love of God, *Jude* v. 21.

3. To be joyful in the Lord. *Psalms* 5. 11.

4. To bless and praise the Lord, *Psalms* 40. 16. 70. 4.

5. To do whatsoever they do in love. We read of one *Domundus*, who would answer all questions with this one word LOVE; e. g. If he were asked, *Whence came you?* he answered, *From love*; *whether go you?* to love; *with whom dwell you?* with love: *What aim you at?* love: *Why do you this or that?* for love: so all we do should be done in love, and for love, and come from a heart filled with love.

6. To love the Lord alone: we say, Love and  
lordship

lordship brook no fellowship; and the French say, *Amour et Royauté ne venient point d'egal*. Love and royalty can suffer no equal; and therefore the Lord will have no Rivals in his love. *Simibatio Flischo* of Geneva, perceiving that a Lady, whom he entirely loved, suspected that he loved others besides her, in regard of his free, courteous and chearful behaviour in the company of others, he devised this *Impress*; A Needle touched with an *Adamant*, applyed to a *sea Card*, with a *Compass* thereunto, and above was the clear *Azure sky* with stars, with this *Mot*, *Aspicit unam*; to shew that although in the heavens were very many fair and bright stars, yet there was but one regarded of the *Adamant*; viz. *The Pole-star*. This should be the Christians *Motto*; for although we are compassed about with many things, which seem amiable and lovely, yet the eye of our affection must be fixed onely upon God.

Qu. 88. What is our love unto Christ?

Ans. Love unto Christ is an holy affection of the soul carrying of us with full desire to the enjoying of him and making us prefer our communion with him before all things in the world, that may challenge our dearest respect.

Qu. 89. Who love Christ?

Ans. 1. The Church, Cant. 1. 3.

2. The righteous, Cant. 1. 4.

Qu. 90. Why must we love the Lord Christ?

Ans. 1. Because if we do not love him, we are

worse then infidels : for (Christ hath loved us, and) they will love those who love them, Matth. 5. 46, 47.

2. Because If we love not him, we shall be accursed, 1 Cor. 16. 22.

3. Because if we love him, the Father will love us, John 16. 27.

4. Because if we love him, he will love us, John 14. 21.

5. Because if we love him, he will know and take notice of it, John 21. 17.

6. Because if we love him, all things shall work together for our good, Rom. 8. 28.

7. Because his love towards us was extraordinary : that is,

I. It was a perfect love ; viz. As his father loved him, so loved he us, John 15. 9.

II. It was an unparalleled love, John 15. 13. Rom. 5. 6, &c.

III. It was a perpetual love, John 13. 1.

IV. It was an inexpressible love, Ephes. 3. 19.

Qu. 91. How may we know whether we love Christ or not ?

Ans. 1. If God be our father, we will love Christ, John 8. 42.

2. If we love him, we shall rejoyce that he is ascended unto the Father, John 14. 28.

3. If we love him, we will obey him, and keep his commandments, John 14. 15, 21, 23. 15. 9. 2 John 6.

Qu.

Qu. 92. How must we approve our love unto Christ?

Ans. 1. By forsaking all things (that is) our beloved sins, yea if it be required, our life and all, (*Matth. 19.*) for his sake. *Quomodo amas Christum, cum adhuc amas quod in te odit Christus?* August. And,

2. By taking up his cross and following him, *Mat. 16. 24.* and

3. By denying our own wisdom and righteousness, that we may be found in him, *1 Corinth. 3. 18.* and,

4. By loving the brethren for his sake, *1 John 2. 3, 4, 5.* Chapters.

Qu. 93. What is required of us in regard of Christs love?

Ans. 1. To desire and prize his love above all things. When *Alexander* came to *Diogenes*, and asked him if he wanted any thing, or would request any thing of him? he answered, He desired nothing of him, but that he would stand out of the Sun: Thus our hearts should be set on fire with a love to Christ, that we might covet nothing more then to see the beauty of his face, and the ravishing beams of his favour.

2. We should so long meditate of the love of Christ to us, *Donec totus fixus in corde, qui totus fixus in cruce*, till he were as fast fixed in our hearts, as he was upon the cross.

Qu. 94. How, or how many ways doth a man love himself?

*Ans.* 1. Some answer, that a man *loves himself* three manner of ways :

I. *Diligit se ut se* : this is not good *love*.

II. *Diligit se ut principalem finem* : this is not right *love*.

III. *Diligit se in ordine ad Deum* : this is to *love a mans self* truly.

*Ans.* 2. There is the *love of a mans self* which is proper to the wicked; for they esteeming their bodies and sensitive nature to be the principal thing in them, *love* them better then their souls, and so are more careful to pamper, feed and satisfy them, then to cherish nourish or provide for their souls. This *self-love* is wicked, and not to be imitated.

*Ans.* 3. There is the *love of a mans self* which is proper to the good; for such esteeming their souls to be the principal thing in them, do *love* them better then their bodies; this is the best *love*; and this *self-love* is peculiar to the righteous, and is grounded upon a truth, and fixed with wisdom and pious prudence. Thus we are commanded to *love* our neighbour as our self; that is, we must *love* him cordially and truly, and express our *love* unto him in the best kind, *loving* his soul more then his body.

*Ans.* 4. There is the *love of a mans self* which is common to all, both good and bad. For the confirming and understanding whereof observe, That a man is said to be something two manner of ways;

I. Ac-

I. According to his substance and nature ; and thus all men know what they are ; that is, that they consist of a body and a soul ; and according to this knowledge of themselves, they *love* themselves in desiring the conservation of themselves, and their own being. Thus both good and bad naturally *love themselves*, and that without sin ; for *Omne appetit preservationem sui*. And,

II. A man is said to be somewhat, according to the principal thing in him ; and thus men do neither always know themselves to be what they are, nor love themselves as they ought. The principal thing in man is the reasonable soul, and the next thing thereunto is the sensitive and corporeal nature ; the first is called the inward, the second the outward man, 2 Cor. 4 16.

Qu. 95. *Because our Saviour saith, Luke 10. 27, 28. We must love our neighbour as our self ; it may be demanded, How doth a man love himself ?*

Ans. 1. Not feignedly, or with the tongue onely ; but truly, heartily, and in work as well as word.

2. Not frigidly, nor coldly, but zealously and fervently.

3. As a man seeks diligently for that which may be for his own good or gain, but carefully avoids that which is evil, or which may turn to his hurt ; so should we do for our neighbour.

4. As we *love our selves* constantly, and are not weary

weary of doing good unto our selves, although we see many vices and evil habits in our selves ; so we must not cease to *love* our brethren, although there be in them something which deserves hatred rather than *love*.

5. As we wish well unto our selves for our own sake, and not for the sake of others ; so should we love our neighbour, not for our benefit or profit, but for his own.

6. As we would be done unto by others, so should we do unto others ; *e. g.*

I. Would we that others should supply our wants, when we are in need ? then let us do so unto our neighbour when he is in want, and we able to supply him.

II. Would we have others candidly to interpret all our actions and words ? then let us do so unto our neighbour.

III. Would we have others to pardon us when we have injured or offended them ? then let us do so unto our neighbour.

IV. Would we be helped by the prayers of others ? then let us help our neighbour with our prayers.

Qu. 96. *Because it was said before Quest. 94. That men oftentimes love themselves so as they should not, it may therefore be demanded, Whether the love of God, and of our selves, be contrary one to the other, or not ?*

Ans. Man is considered in a fourfold estate ;

1. In



I. In his innocent estate ; and so *to love God* and *himself* were the same. For when man *loved God* in his innocent estate, and then *loved himself*, it was but a reflex of the *love of God*, and but one *love* with it.

II. In his corrupt estate ; and so *to love God*, and *to love himself* are contrary, *Rom. 1. 30. 2 Tim. 3. 2.*

III. In his regenerate estate ; and thus *to love God*, and to hate our selves, are not directly contrary, but sub-contrary : for by this hatred is onely understood self-love, hatred not being properly taken here, which maketh the subcontrariety. As the Lord in regeneration doth not extinguish, but well order the affections ; so he doth not in those who are regenerated take away the *love of themselves*, but onely moderateth *that love* ; and so *to hate themselves*, signifies onely, *to love themselves less than God* ; as, *Gen. 29. 31.* it is said, *Jacob hated Leah* ; that is *he loved her less than Rachel*.

IV. In his glorified estate ; and so *to love God*, and *to love himself*, shall be one *love* again.

Qu. 97. *What is the nature of self-love ?*

Ans. 1. To wish better to a mans self then to others ; or to desire and endeavour to raise themselves above others, though by an indirect way. *Titus Livius* saith, That the *Romans* were offended because *Appius Claudius* had chosen himself of the *Decemviri* and *Lucius Furius Camillus* to be *Consul* ; and so the *Cardinals* disagreeing about the

the choice of a *Pope*, gave way to *John 24.* to appoint whom he pleased, who chose himself: this is the natural property of *self-love*.

2. The nature of *self-love* is to like themselves best. The people of *China* having thin beards, short noses, little black eyes and wearing long garments, when they would describe a deformed man, they paint him with a short habit, great eyes, a broad beard, and a long nose. Thus as there is no creature that more fervently loveth her young ones, then an *Ass* and an *ape*; so many unlearned *Ideots* (tainted with this vice of *self-love*) do more esteem their own vanities and scurrilous pamphlets, then the grave, learned and elaborate Works of others.

Qu 98. *What evils proceed from self-love?*

Ans. these two great ones;

I. It makes a man hate God. And,

II. Good men. It is a rule in the School, that *Amor est odio prior, & odium ex amore oritur.* Thom. Aq. sum. part. 1. 2. qu. 29. art 2. Love ever goeth before hatred, and all hatred springs from love. Therefore do wicked men hate God and his law, because they love themselves and their corruptions which God by his Law doth cross, controul, and endeavour to curb; and *Plutarch* (de irac. colub) well observes, that men are many times eager against some whom they either deem, or would have deemed delinquents. *Carli de irac.* *plutarch de irac.* rather out of self-love, then any

any hatred of evil, because they stand in their way, or in their light, in regard of their ends and interests, or because they oppose and thwart them in some corrupt courses that they are strangely addicted unto.

Qui. 99. *Whom should we love besides the Lord and his Christ?*

Ans. 1. Particularly, all those who are our brethren in the Lord; or who are truly religious, 1 John 2.9. 3.10. 4.20. Note here, which is the true respect of *love*; or for what respect chiefly we must *love our brethren*.

First, in general, we must *love* the faithful for Gods sake; or *love* of the Lord in them.

Secondly, more particularly from Mat. 10.41. we are taught to *love* them for a threefold respect.

I. Because they are *Prophets*; and thus we must *love* them for the words sake which they bring, or at least, which they profess.

II. Because they are *righteous*; and thus we must *love* them for that sanctity, purity and integrity which we see in them.

III. Because they are *Disciples*; and thus we must *love* them for their spiritual society, and bond of charity: as fellow-travellers in a long journey *love* one another, or as Countrey-men *love* one another in a strange place, or remote Countrey. And therefore three sorts of men are here too blame:

First,

First, hypocrites and dissemblers; who as *Bernard* saith, have *Mel in ore, verba lactis; fel in corde, fraus in factis*, peace in their words, but war in their hearts towards the Saints: loving them with their lips, but hating them in their hearts, *Pro. 23. 7. James 2. 13.* Our love unto the faithful must be sincere and cordial, not sinister and counterfeit.

Secondly, those are too blame who love the Saints onely for some second causes; either,

I. Because they are their neighbours, and their good neighbours, from whom they receive no evil, but upon every occasion, all neighbourly offices; Or,

II. Because they are of their kindred and alliance. Or,

III. Because they are of meek, affable and gentle natures, and loving dispositions; or,

IV. Because they love them, and theirs. Or,

V. Through vain-glory, that they may be praised for their loving of those who are good.

Thirdly, those are faulty who love the faithful onely with a mercenary love, or for reward. *Alind est sperare, aliud est hoc agere.* Hier. A man may hope, that God will bless him if he love his children (because this God hath promised) but a man must not therefore love them, that God may bless him, this being but *self-love*.

*Ans. 2.* In general, besides the Lord, we are commanded to love our neighbour and our enemies, *Luk. 10. 27. 28.*

Qu.

Qu. 100. *What is the nature of the love of the faithful one to another?*

Ans. 1. It is a growing and encreasing love,  
2 *Thess.* 1. 3.

2. It is a continuing and abiding love, *Hebr.*  
13. 1.

Qu. 101. *Whether are we to love all the Saints and faithful alike or not?*

Ans. I might for the resolution and satisfaction of this *Quære*, refer my Reader to *Camara*, quæst. concil. & exposit. qu. 97. p. 98. But I will to him, add two things:

First, in respect of the different degrees of men, there must be different degrees of love; e.g. *Magistrates* and *Ministers* being publique Persons, and religious, are to be loved above other private persons, they bearing in them a double image of God;

- I. Inward in sanctification. And,
- II. Outward, in authority and place.

Secondly, in equal comparison when men are equal in degree, then we must first and principally love parents, children, affinity and consanguinity; we being bound to love them by a double bond.

- I. Of nature. And,
- II. Of grace; for grace doth not abolish natural affection, but onely orders and disposeth it aright.

Qu. 102. *How may we know whether we truly love the children of God or not?*

Ans

*Ans.* 1. He who loves the Father, will love the children, 1 *John* 5. 2.

2. He who obeys the Father, loves the children 1 *John* 5. 2.

3. He who loves those whom he hears to be religious and zealous, though he knows them not, is a lover of Gods children.

4. He who delights in the company and society of godly men, when he hath no other relation unto them then as they are good men, is a true lover of the faithful, *Psalms* 10. 3. 126. 5. *Rom.* 1. 12.

5. He who hath a fellow-feeling of the Saints miseries, as if himself were in misery, is a lover of them.

6. He who is always willing to distribute to the necessities of the Saints, according to his ability, must needs be a lover of them.

7. He who can bear with reproaches and reproachful words at the hands of truly righteous men, is a true lover of the Saints. When *Luther* had wofully wronged and reviled *Calvin*, the good man said, *Etiam si Lutherus millies me Diabolum vocet, ego tamen illum insignem Domini servum agnosco, &c.* Let *Luther* hate me, and in his wrath call me Devil a thousand times, yet I will love him, and acknowledge him a most precious servant of God. To answer the wrath of the Saints with love, is a good sign of a *Saint-lover*. As the members of the same body, albeit having divers duties and functions, and differing also in form, do tenderly and

and mutually love one another, because they live by one and the self-same reasonable soul; so faithful Christians *love* one another, being made alive by the Divine Spirit of God, who by how much he is more good or excellent, by so much also he is more Powerful to knit and unite those together, in whom he dwelleth. *Lodov. Granat.* As in a material building one stone is knit unto another by lime and mortar; so in the spiritual building one Christian is joyned to another by *love*; and hence, though one member be casually, or causelessly injured by another, it doth not seek revenge upon the other.

Qu. 103. *Who must principally abound in Christian Love and Charity towards their neighbours?*

Ans<sup>r</sup>. 1. Old men, *Tit.* 2. 2.

2. Ministers. 1 *Tim.* 4. 12. 2 *Tim.* 3. 10.

Qu. 104. *Wherein or how ought Ministers to express, and show their Love unto their People.*

Ans<sup>r</sup>. 1. By speaking friendly unto them, and beseeching them to be reconciled unto God, 2 *Cor.* 5. 20.

2. By testifying their inward affection unto them, by their outward works.

3. By serving them in Christ, not desiring so much to be ministered unto, as to minister.

4. By being ready to lay down their lives for them, *John* 15. 13.

Qu. 105. *From whence springs true Christian Love and Charity towards our brethren?*

Ans. 1. Originally from God, true Love being his gift, *Eph. 1. 15. 16. 6. 23. Phil. 1 9. Col. 1. 3. 4. 1 Thes. 1. 2, 3. 3. 12.*

2. It proceeds out of a pure heart, *1 Tim. 1. 5. 1 Pet. 1. 22.*

3. It issues out of a good conscience, *1 Tim. 1. 5.*

4. It flows from Faith unfained, *1 Tim. 1. 5.*

Qu. 106. *Whether are wicked men to be Loved?*

Ans. As the Physician hateth the disease, yet loveth the person diseased: so we must love that in our neighbour which is good, and made of God, and abhor that which the Devil and man hath made evil, i.e. we must Love the wicked mans person, though we hate his vice. For,

1. God hath commanded us to love our enemies; and those are truly evil who are enemies to good men. And,

2. Those who are wicked for the present, may belong unto God, in regard of divine election; and therefore such are to be loved. And,

3. We ought to pray for all wicked ones who have not sinned against the Holy-Ghost: and therefore we must love them.

4. This is confirmed from Christ, who for our example, loved us when we were wicked. *Rom. 5 6, 7*

Qu.



Qu. 107. *What is the Love of our neighbour?*

*Ans.* To love our neighbour, is, for the love which we owe unto God, to wish well, and do good unto our neighbour: and to do all things unto him, which we would in equity and according to Law should be done unto us; Or,

The love of our neighbour is a true and sincere good will, both in will, mind, and heart, towards others; declaring it in words, behaviour, and duties convenient, and requisite. Or, It is the work of the Spirit in our hearts, whereby we are moved to wish well and to do good unto our neighbours, to the utmost of our power, when they stand in need of our help, in the name of God and Christ; or, according to *Aristotle*, it may be defined thus;

*To love our neighbour*, is to will all that which in our judgement we esteem good unto him, and to the uttermost of our power, to procure it for and unto him.

Qu. 108. *Why must we Love our neighbour, or brethren, or be charitably affected towards them?*

*Ans.* The reasons hereof are many, whereof the first is taken from God:

I. Because we are so commanded by him from the beginning, 2 *John* 5.

II. Because God takes notice of it, *Apoc* 2. 10.

Q 2

III. Be-

III. Because this lesson is taught us by God,  
1 *Thes.* 4. 9.

IV. Because *Love* is of God, 1 *John*  
4. 7.

V. Because God our Father hath *Loved* us,  
1 *John* 4. 11.

VI. Because we provoke God to leave us, if we will not *love* our brother. Memorable to this purpose, is that story which is recorded of *Nicephorus*, ( *Metaphrasi. in Niceph. Mir.* ) who being brought to the place where he was to receive the Crown of Martyrdom, and seeing *Sapritius* ( between whom and him there had before some bitterneffes and enmity broke forth ) fall down before him, and bega Pardon, and reconcilment, was so much elated with this glory of Martyrdom, and his heart did so rise against him for former injuries, that uncharitably he disdained to admit of any reconciliation. In punishment of which uncharitableness he lost his whole hope and victory: for the Spirit of God forsook him, and he apostated from the faith: so that it appears, that *Love* and *Charity* is justly esteemed the form of Martyrdom.

The second reason is taken from Christ.

First, Because Christ hath commanded it, *John*  
13. 34,

Secondly, Because Christ hath *Loved* us, *Eph.*  
5. 2.

Thirdly, Because *Love* to the brethren is the  
chiefest

chiefest office of a Christian, or, of him who by covenant is engaged to the profession and service of Christ : for,

I. This is a note of a disciple of Christ, as follows afterwards.

I I. It is a sign of the Lords paternal *Love* unto us.

I I I. It is a sign that we *Love* God, 1 *John*, 4. 10.

I V. It is a sign that we are sensible of our communion, and concorporation with the faithful.

V. Because we are a people separated, and set apart for the service of God, and therefore must *Love our brethren* either in or for God.

V I. Because we are hated of the world, and therefore had need do that which is acceptable unto God.

V I I. Because we are united unto Christ, and therefore we should be one in *Love*, with all his.

The third reason is taken from the excellency of *Love*, because *Love is the fulfilling of the Law, and the end of the Commandments*, *Rom.* 13. 7, 8. *Gal.* 5. 14. 1 *Tim.* 1. 5.

The fourth is taken from others, because there by we shall give a good example unto them, 1 *Tim.* 4. 12. 2 *Tim.* 3, 10.

The fifth is taken from our brethren themselves, because this is the principal debt we

owe unto them, *Romans* 13. 8.

The last reason is taken *A signo*; and that both *Negatively*, or *Privatively*; and *Affirmatively*.

First. *Negatively*; if we do not *Love our brethren*, it argues these things;

I. That we yet abide in death, *1 John* 3. 14.

II. That we do not love God, *1 John* 4. 20, 21.

III. That iniquity abounds in us, when love waxeth cold, *Math.* 24. 12.

IV. That we know not God, *1 John* 4. 8. And,

V. That we are not of God, *1 John* 3. 10.

Secondly, *Affirmatively*, if we do truly *Love our brethren*: then,

I. It will be an argument unto us that God dwelleth in us, and that his *Love* is perfected in us. *1 John* 4. 12. And,

II. That we are the Disciples of Christ, *John* 13. 35.

III. That we are of the truth, *1 John* 3. 18, 19.

IV. That we are heirs of salvation, not of perdition. *1 John* 3. 14. And,

V. That we are born of God and know him, *1 John* 4. 7.

Qu. 109. *Why do men Love men?*

Ans. 1. Some love men for their *Poetry*. Thus *Scipio Africanus* loved *Ennius*: and *Augustus* the Emperour, *Virgil*.  
2. Some

2. Some *love men* for their *Oratory*: thus *Pomponius Atticus* loved *Tully*, thinking himself happy, when either he was in his sight, or his books in his bosom

3. Some *love men* for their skill in painting, engraving, carving, &c. Thus *Alexander* loved *Apelles* and *Lyfippus*; forbidding all to draw his picture save *Apelles*, and to cut it in brass except *Lyfippus*. *Curtius*.

4. Some *love men* for their careful tuition of them, and diligence in their good education: thus *Alexander* loved *Aristotle*; many Schollars their Masters; and many good hearers their Ministers.

5. Some *love men* for their former care, *love*, and kindness unto them. *Valerius* servant to *Panoption*, hearing that certain souldiers were come unto the City of *Rheatina*, of purpoose to kill his master, he changed apparel with his master, and conveyed him away, suffering himself to be slain in his masters bed, for the great *love* he bare him, his master having formerly used him more like a son then a slave.

6. Some *love men* for their grace, and goodness; or, because they see, (as it were) the image of God in their face; thus men *love* the Lords faithful ones as such.

7. Some *Love men* for their strength, courage, magnanimity and resolution; thus *Alexander* crowned the tomb of *Achilles*, and *Hephleſtion*

that of *Patroclus* for their valour.

8. Some *love men* for revenge, and cruelty. *Timon* of *Athens*, called *Misanthropus*, a hater of men, *loved* none but only *Alcibiades*, and him he *loved*, and once kissed, because he saw in his face the destruction of *Athens*. *Plutar.*

9. Some *love men* for their filthy lust, and lascivious life. *Calist.* cap. 30. li. 8. reports, that *Bagoas* the *Eunuch* was much endeared unto, and highly beloved of *Alexander* the great, for no other cause, but that there was some brutish and unnatural congress betwixt them.

Q<sup>1</sup>. 110. *How many waies do men Love others?*

A<sup>1</sup>sr. An *Anchor* which I have read, answers, There be five waies of *loving* one another. whereof one is praised, three dispraised, and one neither praised nor dispraised.

I. Some *love* their neighbour for Gods sake; and thus good men *love* all men.

II. Some *love* their neighbour for natural affection, because he is his son, brother, or kinsman.

III. Some *love* their neighbour for vain-glory; that they may be commended and esteemed for so doing.

IV. Some *love* their neighbour for covetousness; as when men flatter some, and pretend a great deal of *love* unto them, hoping to be enriched, or promoted by them.

V. Some

V. Some *love* for sensual lust, and appetite ; as some men *love* women, and some men, for their bellies, or gluttony and drunkenness. Of these,

The first is *spiritual*, therefore praise-worthy.

The second *natural* ; therefore deserves no praise.

The third, fourth, and fifth *sensual* and *carnal* ; and therefore merit dispraise.

Qu. 111. *How must Christians love their neighbours and brethren.*

Ans. 1. Not better then the Lord, *Matth.* 10. 37. for they who love father or mother, son or daughter, better then God, are not worthy of him.

2. Not better then themselves ; it is observed in the nature of the *Brocardor Hart*, that whereas it is the nature of the vulgar *Harts* to lurk in ditches at the hearing of the hounds ; this beast never seeketh any such place to hide or cover himself, but runs still in the sight of the dogs, to draw the hunters and hounds from the other *Dear* in covert ; whereupon the dogs leave the other which hid themselves, and seek not for them, having the *Brocardor* in sight and chase ; and so the hunters being passed by, the lurking *Harts* return back ; being safe from the danger of nets and dogs, whilst the poor *Brocard* are hunted and chased to death. We are not bound thus to *love* our brother,

ther or neighbour: that is, of set purpose to expose our selves to death for the preservation of a private neighbors life.

3. We must *love* them as brethren. 1 *Pet.* 3.8. And,

4. We must *love* them in the Spirit, *Col.* 1.8.

5. We must *love* them sincerely and in truth, *Rom.* 12.9. 2 *Cor.* 8.8. 2 *Job.* 1. 3 *Joh.* 1.

6. We must *love* them as Christ *loved* us *Joh.* 13. 34. 15.12. *Eph.* 5.2. 1 *Joh.* 3. 11, 16.

7. We must not *love* them inconstantly. 2 *Sam.* 13.4, 15. *Job.* 19.19. But,

8. We must *love* them daily more and more, 1 *Thes.* 4. 10. And,

9. We must *love* them as we *love* our selves, *Lev.* 19. 18, 34. *Gal.* 5.14. *Iam.* 2. 18. Iohn Gonsalve Bishop of Tarragon, and one of the *Inquisitors* of *Sevil*, when any were brought before him for the profession of the Gospel, would say, that it was wonderfull to observe, how these Heretiques had this Commanment engraven in their hearts, *Thou shalt love thy neighbour as thy self*, because they would for no threats or torments accuse, or discover one another.

Q. 112. *How, or wherein is our true love, and charity towards our brethren, to be expressed and shown?*

Ans. 1. By labouring to build them up, and to instruct them in the most holy Faith, *Lev.* 19.17. *Afts.* 18.26. 1 *Thes.* 5.14. *Hebrews* 3.13.4,24. Jude 22. 2. By



2. By praying for them, *Psal.* 122. 6. *Rom.* 10. 1. *Eph.* 6. 18. 2 *Thes.* 3. 1. *Hebr.* 13. 18.

3. By administering to their necessities according to the uttermost of our abilities. *Rom.* 12. 20. *Gal.* 6. 10.

4. By preserving them in what we can, from all manner of damage in their estates. *Exod.* 23. 5, 6.

5. By being kindly affectioned towards them in our hearts, *Rom.* 12. 10.

6. By performing offices of love one unto another, *Gal.* 5. 13.

7. By speaking friendly unto them.

8. By forbearing one another, *Eph.* 4. 2.

9. By Christian Love feasts, *Jude* 12.

Qu. 113. What are the properties, nature, and qualities of love and charity?

Ans. 1. It covers a multitude of sins, *Prov.* 10. 12.

1 *Pet.* 4. 8.

2. It edifieth, 1 *Cor.* 8. 1.

3. It suffereth long, 1 *Cor.* 13. 1.

4. It is kind, 1 *Cor.* 13. 4.

5. It envieth not, 1 *Cor.* 13. 4.

6. It vaunteth not it self, 1 *Cor.* 13. 4.

7. It never faileth, 1 *Cor.* 13. 8.

8. It is the effect of faith, 1 *Joh.* 3. 18, 19.

9. It is fervent, *Cant.* 8. 7. 1 *Pet.* 4. 8.

10. It endureth all things, 1 *Cor.* 13. 7.

11. It hopeth all things, 1 *Cor.* 13. 7.

12. It believeth all things, 1 *Cor.* 13. 7.

13. It works no ill to its neighbor, *Rom.* 13. 10.

14. It beareth all things, 1 Cor. 13. 7.

15. It is not puffed up, 1 Cor. 13. 4.

16. It doth not behave it self unseemly, 1 Cor. 13. 5.

17. It seeketh not her own, 1 Cor. 13. 5.

18. It thinketh no evil, 1 Cor. 13. 5.

19. It is not easily provoked, 1 Cor. 13. 5.

20. It rejoyceth not in iniquity, but in the truth, 1 Cor. 13. 6.

Qu. 114. *What are the excellencies of love, and charity towards our brethren.*

Ans. The excellencies thereof appear in these and the like particulars.

1. That all things are nothing without Love and charity, Cant. 8. 7. 1 Cor. 13. 1, 2, 3.

2. That poverty with love, is better then riches without it, Prov. 15. 17.

3. That it is a Theological virtue, 2 Tim. 3. 10. 2 Pet. 1. 7. Jude 2. 2 Joh. 3.

4. That it is one of the three most excellent Theological graces, 1 Cor. 13. 13.

5. That it is a greater grace then either faith or hope, because it shall abide when they shall cease, 1 Cor. 13. 13.

6. That it is the bond of perfectness, Col. 3. 14.

7. That it is a breast-plate to defend us, 1 Thes. 5. 8.

8. That it is a testimony of our election, Rom. 8. 14. Heb. 6. 11. 2 Pet. 1. 10.

9. That it is a sure sign of eternal life, 1 Joh. 3. 14.

10. That

10. That it casts out all fear, 1 *Ioh.* 4. 18.

11. That it is the Law of Christ, *Ioh.* 13. 15, 33,

34. *Gal.* 6. 2.

12. That it is the exercise of the faithful. 1 *Cor.*

16. 14. *Gal.* 5. 6. *Eph.* 5. 2.

13. That it is an argument of faith, 2 *Cor.* 9. 13.  
Whence,

I. Faith is said to work by love, *Gal.* 5. 6. And,

II. Faith and love are joyned together, 1 *Tim.*

2. 15.

14. That it is the fruit of the Spirit, *Gal.* 5. 22.

15. That it is the sum, scope, and end of the  
Law, *Rom.* 13. 8. *Gal.* 5. 14. 1 *Tim.* 1. 5.

16. That it is the fulfilling of the Law, *Rom.*  
13. 8. 10. For the understanding of this place ob-  
serve, that the Apostle therein doth not speak of  
the perfect or imperfect obedience of the Law;  
but Love is commended as the sum of the Law,  
which is to be understood of perfect and compleat  
charity, which is contained in all parts, and precepts  
of the Law, as appears by *Rom.* 13. 9. Now it will  
not follow (as the *Papists* would have it) in any  
good consequence, That because perfect love is  
commanded in the whole Law, therefore it is per-  
formed perfectly by the Saints; for as our know-  
ledge is in part, so is our charity: we can love no  
further then we know.

Qu. 115. How then is love the fulfilling of the  
Law?

Ans. Love is said to be the fulfilling of the Law  
three manner of ways.

1. Re-

1. *Reductive*, because we fulfil all the commandments of God, for the love of God. And,

2. *Effective*, because he who loveth the Lord, is ready to obey him. And,

3. *Formaliter*, because all our actions should be referred to Gods glory, 1 Cor. 10. 31.

Qu. 116. *What Order may we observe in our love unto our brethren?*

Ans. 1. If other circumstances agree, and be answerable, then we may love our kindred more then strangers, in those things which belong unto this outward life; and amongst our kindred we may love those most who are nearest akin unto us.

2. We may love some special, intimate, and approved friend, more then a common kinsman, especially in those things which belong unto the common office of this life. *Prov. 8. 24.*

3. We must love our parents, more then any friend; because the conjunction of Parents is nearer then of friends, in regard of the communication of those good things which are most near unto us, 1 Tim. 5. 4.

4. We must love Parents more then children, in those things which ought to redound from the effect to the cause; of which kind are honour, estimation, reverence, thankfulness, and the like.

5. We must love children more then Parents, in those things which ought to be derived from the cause to the effect of which kind are maintenance, advancement, education, and the like.

6. We

6. We must *love* husbands and wives more then either Parents or children, in those things which belong unto the society and union of this life *Gen. 4. 24. Matth. 16. 5.*

7. We must *love* those who have deserved well of us, more then others; and amongst those we must *love* them most who have communicated spiritual things unto us, *Gal. 6. 6.*

Qu. 117. *What are the steps and degrees of true Christian love?*

Ans. 1. We must *love* some for God; and thus we are commanded to *love strangers and enemies*, *Exod. 23. 4. Deut. 10. 18, 19. 1 Sam. 24. 5, 7.*

2. We must *love* some in God; and thus we are commanded to *love the faithfull*, *Rom. 12. 9, 10. 1 Pet. 2. 17.*

3. We must *love* the Lord for himself, that is, simply, by himself, and according to all the parts of *love*, i.e. with the affection of good will, with the desire of union, with a most contented, yea joyful acquiescing in the fruition of him; and all this in the highest degree.

Qu. 118. *What are the fruits and effects of true Christian love and charity towards our brethren?*

Ans. 1. It will cover a multitude of sins, *Prov. 10. 12. 1 Pet. 4. 8.*

2. It will be a means to keep a man in the light, and to preserve him from all scandals, *1 John 2. 10.*

3. It is a sure sign unto us, that God dwelleth in

in us, and that his *love* is perfected in us, 1 *John* 4. 12.

4. It confirms us in an assurance of glory, 1 *John* 3, 14. This question may be much amplified, and enlarged, from *Quest.* 113. and 114.

*Qn.* 119. *By what Means may we obtain love and kindness from our brethren?*

*Ans.* 1. By making a Covenant and league of amity with them, 1 *Sam.* 20. 14, 15.

2. By being kind unto them, *Gen.* 21. 23. *Job.* 2. 12. 1 *Sam.* 15. 6.

3. By being *loving* and *kind* unto those whom they *love*, 2 *Sam.* 2. 5. 6.

4. By fair and gentle entreaties, *Gen.* 40. 14. *John* 2. 12.

5. By covering their trespasses and transgressions, *Prov.* 17. 9.

6. By forgiving them their debts, *Luke* 7. 47.

7. By a friendly rebuking of them, *Prov.* 9. 8.

8. *Aristippus* saith, a means to preserve *love* between us and our neighbour is this, Haunt not too much thy friends house for that engendereth no great *love*; neither be long from thence. for that engendereth hate, but use a mean in all things: Neither be too troublesome unto, nor too great a stranger from thy friend and neighbour.

*Qn.* 120. *What are the Impediments of true Love*

Love and Charity? or, what things hinder us from loving our neighbour?

*Ans.* The causes hindring this love are either internal, or external.

First, The *Internal impediments* are,

I. A natural *stupidity*, or coldness, or want of affection; there are some who care for none.

II. *Self love*; some love themselves so much, that they cannot love others at all, as they ought.

III. A proud affection towards a mans own will; or, a supercilious wilfulness: for he who adores and deifies his own will as his God, can never love his neighbour.

IV. Suspicion, jealousy, and doubtings, that our neighbour loves not us, at least not truly, but only for his own ends.

V. Want of patience: a peevish, passionate, impatient, and angry man cannot as he ought love another.

Secondly, The *external impediments* of Love between neighbour and neighbour, are either in others or our selves.

I. The *Impediments of Love in others*; are,

1. Whisperings, and tale-bearings; Busybodies, and carriers of tales are oftentimes the Devils instruments for the kindling of hatred, and cooling of love between friend and friend.

2. Evil counsellors; many by perswading, urging,

and soliciting of others unto hatred and revenge, do hinder *love* betwixt neighbour and neighbour.

II. The *Impediments of love* in our selves ; are.

1. Our injuring and wronging of our neighbour.

2. Our carelessness to provoke and incense them.

3. An aversness from reconciliation for if a man abuse and wrong his neighbour, if a man be careless of his carriage towards his neighbour, never regarding whether he give him just cause of distaste or not: and if a man refuse to be reconciled unto his neighbour, when some breach hath been made between them, there can be no true *love* or *charity*.

Qu. 121. *Who are too blame in regard of brotherly love and charity?*

Ans. 1. Those who would not be beloved. *Ceparini* tells us of *Gonzaga* the Jesuite (*vita ejus* 246) that he was sorry if any body loved him. To be free from *love* is strange, but to think scorn to be beloved is monstrous. And,

2. Those are too blame, who will love none but those who love them, *Mat.* 5.46. And,

3. Those who hate those who love them *Psal.* 109. 4, 5. as *Tereus* did *Progne*; *Minos* did *Scylla*; and one of the *Sabins* did *Tarpeia*. And,

4. Those who love men better then Christ. Dr. *Ruy*



Ruy Lopez being accused for undertaking to poison Queen Elizabeth, answered with oaths and execrations, *that he never intended any hurt to her, for he loved Queen Elizabeth better then he loved Jesus Christ.* Amongst these they may be ranked, who are more careful to please men, out of their love unto them, then to please Christ. If a Prince were to come to a subjects house, what painting, what paving what flourishing with flowers, what perfuming with smels, what trimming of apparel, what garnishing with Jewels no cost too costly, no pains sufficient. *Quicquid ergo non vis inveniri in domo tua, quantum potes, ut non inveniat Deus in anima tua.* August. de temp. Are we so conceited of our house, and so curious of our apparel against the coming of an earthly Prince, oh how provident shouldst thou then be of thy soul, and careful of thy body, for the entertaing of the Lord of glory? Shall not the Prince see a cobwep in thy house, and shall God behold sin in thy soul? shall not he see a spot in th garment, and shall God behold filthyness in thy body? *Certe non amant illi Christum qui aliquid plus quam Christum amant.* August. Those who either love men or sin more then Christ, are much too blame, and unworthy of Christs love.

5. Those are faulty, who love none affectionately. Bias the Philosopher gives this counsel, *Δι' οὐκ ὡς περ ἀνθρώπων, φιλεῖν δὲ ὡς περ θελήσωντα;* so love as though thou wert immediately to hate;

so hate as though thou shouldst shortly *love*; but *Scipio* could never believe that ever this was the speech of a wise man; because according to this rule or advice, we must never *Love* any heartily.

6. They are too blame who have minds evil affected towards the people and servants of Christ, *Acts* 12. 2. And,

7. They who *love* their brethren only for their own base ends, *Gal.* 4. 17.

Qu. 122. *What is required of us, in regard of the Christian Love and Charity of others towards their Brethren?*

Ans. 1. To give thanks unto God for them, *Eph.* 1. 15. *Col.* 1. 4. 2 *Thes.* 1. 3.

2. To imitate them, 1 *Tim.* 4. 12. 2 *Tim.* 3. 10.

Qu. 123. *What is our duty in regard of Christian Love and Charity towards our brethren? or, what is required of us in regard of Christian Love and Charity?*

Ans. 1. To follow after it, 1 *Cor.* 14. 1. 2 *Tim.* 3. 22.

2. To let all our actions be done with it, 1 *Cor.* 16. 14.

3. To put it on, *Col.* 3. 14.

4. To provoke one another unto love, *Heb.* 10. 24.

5. To speak the truth in Love, *Ephes.* 4. 15.

To

6. To labour to edifie our selves in *love*, Eph. 4.16.

7. To continue in faith and *charity*, 1 Tim. 2. 15.  
or, to abide in *love* one towards another, Heb. 13.1.  
or, to be always paying of this debt one to another;  
for *love* is a debt which we must be always a pay-  
ing where it is due, and yet never so pay it that  
we owe it not.

Qu. 124. How doth it appear that our enemies are  
to be loved?

Ans. 1. From Lev. 19. 17, 18 where three things  
are laid down.

I. We must reprove our enemies, and not suffer  
them to sin.

II. We must not avenge our selves upon them.

III. We must not remember the injuries they  
have done us. And,

Ans. 2. It appears from Rom. 13. 9. 12. 20, 21.  
whereupon *Augustine* saith, (*de doct. 1. 30.*) that  
this precept of *loving our enemies* belongs un-  
to all.

Qu. 125. To love is to esteem as a friend; how  
can this then possibly agree w<sup>th</sup> an enemy; for, to be  
a friend and an enemy are contraries?

Ans. We must not hold any man our enemy;  
but every one our brother, friend, or neighbor. This  
is taught us by the parable of the man who was  
wounded betwixt *Jerusalem* and *Jericho*; the con-  
clusion whereof is, that we must hold every man  
our neighbor, and none our enemy, Luke 10. 31, &c.

Yea in the Gospel we are taught that all men are our brethren, either,

1. By regeneration or creation. Or,
2. In deed, or in hope : Or,
3. In the Lord, or for the Lord ; and therefore none are to be held as enemies.

Qu. 126. *How are we to love our enemies ?*

A. 1. I may answer that our enemies are to be considered three manner of ways.

First as our private enemies.

Secondly, as Gods enemies, *viz.* those who sin against the holy Ghost

Thirdly, as his Churches enemies ; who persecute the members thereof. To apply this to the question propounded, I say,

I. We must always distinguish betwixt our own private cause, and Gods, and his Churches cause.

II. We must distinguish always betwixt the persons of wicked men and their actions

III. We must *love* our private enemies although they have wronged us : *i.e.* we must *love* their persons, not their sins : and we must pray against their sins, not their persons, 2 Sam. 15. 31. Acts 4.29.

IV. We must be ready to help our private enemies with temporary things : when they are in need, unless those things be hurtfull unto them ; but if they be enemies to the Church we are not to supply their wants, unless we have some probable hope by that means to draw them to the Church.

V. If the persons sin unto death, 1 *Ioh.* 5. 19. then we are to pray not only against their actions, but against their persons also.

IV. Because few have the spirit to discern these, we should apply the imprecations used in the Psalms, against the enemies of the Church in general. Or,

*Ans.* 2. I may answer this question *Affirmatively* and *Negatively*.

First, *affirmatively*; we must *love our enemies* thus:

I. As they are men, and so flesh of our flesh.

II. As they are our enemies we must not covet or desire to be avenged of them: yet,

III. We may *lovingly* reprove them for their amendment.

Secondly, *Negatively*; thus we may not *love* them, *viz.*

I. As wicked men; lest so we be found to *love* wickedness, which God hates. Nor,

II. As the enemies of God, *Psal.* 139. 21, 22. Nor,

III. Must we *love* them unto death; that is, so *love* them, that our *love* be a means to bring them to perdition, *i.e.* we must not flatter them in evil, but labour by gentle reproofs to reduce them from their errors.

*Q.* 127. *Why must we love our enemies?*

*Ans.* Because it is a probable Argument that we are more then natural; for a man in his heart

Naturals may *love* his friend, but it argues an Angelical, and Evangelical nature to *love our enemies*. Indeed the light and Law of nature doth teach this lesson to some, but it is only to a very few; as *Phocion*, after he had done many notable Services for the *Athenians*, was put to death by them; and a little before his death he charged his son never to wish ill to the *Athenians* for what they did to him.

2. Because we shall astonish our adversaries when they see our patience; and thereby they will know that we seek another life, enduring all the troubles of this so patiently; and consequently they will thereby be moved to abstain from injuring of us, *Duce diligere inimicum, si vis cavere inimicum*. Augustin Psal 99. the means to be preserved from enemies, is to *love* and pardon enemies.

3. Because they are procurers of great rewards for us; they being truly blessed who suffer for righteousness sake.

4. Because it shews that there is in us a great measure of *love* unto Christ when we are contented to endure reproaches for his sake.

5. Because they occasion excellent virtues in us; for tribulation brings forth patience, &c. *Rom 5. 3.*

6. Because they are but Gods instruments, whereby he doth either chastise, or prove us.

7. Because herein we shall imitate our God, who is an exemplar hereof unto us, *Matth. 5. 45.*

8. Because otherwise we cannot *love* God, *1 Ioh. 4. 20.*

9. Be-

9. Because otherwise we have not the Spirit of God, 1 John 4. 7.

10. Because the bond of peace is to be preferred before all outward things; and therefore we must suffer any thing rather then dissolve and break it.

11. Because if there were any cause why we should hate any, it were for their hatred of, and hostility against us; but this is no cause of hatred, seeing we are to look upon God not man; and therefore for his sake we must wish them well, who wish us evil; we must *love* and be friends to our enemies; praying for and not cursing of them who do despightfully use us.

Qu. 128. *What are the Degrees of this love of our enemies?*

Ans<sup>r</sup>. The *Schoolmen* observe a threefold degree thereof; for,

I. They say, there is a *common love* which is indifferent, or, communicable or, to be shewed both to friends, and enemies, and all alwaies.

II. There is a *particular love* which is to be exhibited and shewed unto our enemies in the time of need.

III. There is a *particular love* which is to be demonstrated, and shewed unto enemies when they have no need. Now this precept of *loving our enemies*, enjoyns *love* unto our enemies alwaies, and to do good unto them principally when they stand in need, not forbidding it when they have none;

none ; and doth also imply a charge to perform all offices of *love*, at all times when any occasion offers it self for the making up of the breach, or, appeasing of the jarr, or stunting the strife, or for the begetting or breeding of *love*.

Qu. 129. *Wherein, or how should we express our love unto our enemies ?*

*Ansiv.* 1. In *loving* them, as *Christ* loved us, when yet we were enemies, *Rom.* 5. 10.

2. In receiving of them to favour, or in forgiving of them, when they desire it, or humble themselves : as *Joseph* did unto his brethren.

3. In ministring necessary things unto them, as *Elie* did to the Army of the *Assyrians*.

4. In procuring, or helping forward their conversion : as *Ananias* did *Sauls*, *Acts* 9.

5. In praying for them, as *Stephen* did for the Jews.

6. In taking heed of giving them any offence ; as *Jacob* did when he departed from *Esau*, *Gen.* 27.

7. In bearing their wrongs patiently and cheerfully, as the *Apostle* did, *Acts* 4. 18. 5. 28.

8. In mollifying them with gentle words, as *Abigail* did *David*, *1 Sam.* 25.

Q1 230. *What are the Impediments which bind us from taking out this hard lesson of loving our enemies ?*

*Ansiv.* The *Removes*, or *hindrances* are these viz.

I. An Apothy of the *love* of *Christ* ; for if we were sensible of *Christ's love* unto us when we were enemies, then we would not think it so strange for *Christ's*



Christ's sake *to love our enemies.*

II. *Asofya*, want of affection towards our brethren; *love* covers a multitude of sins, and therefore the lack of this Christian *charity* hinders us from the *love of our enemies.*

III. The error in judging of *love* and *charity*. Because we neither know the excellency, nor value of this Evangelical vertue of brotherly *love* nor the necessity thereof, but think it to be a kind of free-will-offering; therefore we are not so careful to practise it as we ought.

IV. The *love* of the world, and *self-love*, is another thing which hinders us from the *love of our enemies.*

V. So is also too deep an apprehension of the wrongs & injuries that have been offered us: And,

VI. So also is an innate and natural proneness unto hatred, anger, and envy.

Qu. 131. *What are the Remedies against these and all Impediments?*

Ans. The Remedies or Means whereby we may be helped forward in this duty of *love* towards our *enemies*, are these;

1. *Love* God, and prefer him and his will before thy own and thy self: and then for his sake thou wilt not be unwilling to do any thing which he requires of thee.

2. Learn to see thy brother in thy God, and to *love* him as a child of God; and then thou wilt be easily perswaded to be reconciled unto him, though he have offended thee.

3. De-

3. Despise and contemn the world ; and then thou wilt not be so sensible of injuries offered in temporal things.

4. Consider thy self, and think humbly of thy self ; and then if thy brother have injured thee, thou wilt remember that thou also at some time or other, in some thing or other, hast injured either him or some else : at least that thou hast offended thy heavenly Father oftner, and in a higher nature then ever thy brother offended thee.

5. Let thy conversation be in heaven, and let thy affections be set upon those things which are above : walk continually in the pathes of *love*, *charity*, patience, humility, and meekness ; and then thou wilt be more ready to *love* those who hate thee.

Q<sup>1</sup>. 132. *How may we know whether we truly love our enemies or not ?*

*Ans<sup>r</sup>*. We may know it easily . if we will but seriously examine these things ; viz.

1. Whether do we envy their prosperity, or rejoyce at it ?

2. Whether do we condole for their afflictions, or exult and rejoyce ?

3. Whether do we extenuate or amplifie the good things which we see in our enemies ?

4. Whether do we aggravate, amplifie and condemn the evil things which we see in our enemies ; or, do we cover and excuse them,  
1 *Pe<sup>t</sup>. 4. 10.*

5. Whe-

5. Whether do we *love* them as our selves, not fainedly but truly, not coldly but fervently.

6. Whether do we grieve that we are not able to shew or express our *love* unto them, by reason of their obstinacy, perversnes, wilfulness and malice, whereby they sleight, and reject all testimonies of *love* and favour shown.

7. Whether are our hearts so truly bent to *love* and to do them good, that no provocations from them can hinder us from doing good unto them, when we see they stand in need.

8. Whether do we frequently and fervently pray for them, as we are commanded, *Luke* 6. 20.

*Qu.* 133. *Oh but it is a hard matter to do these ; by what Motives or Arguments therefore may we be excited and induced to love our enemies ?*

*Ans.* All duties of religion are hard, and therefore this must not be neglected for the difficulty thereof, but rather practised, being induced thereunto by the meditation and animadversion of these particulars.

1. Remember that those who hate and harm us, do themselves thereby much more hurt then they do us : for by malice, hatred, and wrong a man destroyes his own soul, and he can but harm his brothers body. And therefore in this regard our enemies are to be *loved* and pittied.

2. Remember the benefit we reap by the hatred and persecution of our enemies ; for their persecu-  
cution

cuting, and troubling of us, will purchase unto us an eternal weight of glory, if we patiently and piously undergo them, 2 Cor. 4. 17. and therefore seeing they help and promote our happiness, and eternal reward, we should *love* them.

3. Remember Christ hath commanded us to *love our enemies*; and therefore with willingness we should do it.

4. Consider that it is an excellent sign of a true child of God, and strong Christian, to *love his enemy*, Mat. 5. 44. 45. and therefore we should *love* ours.

5. Remember that this is the most principal way to reclaim our enemies, and to make them friends; to *love* them as friends, and to do good unto them; and therefore we should *love* them, though enemies.

6. Consider that we cannot hurt our enemies, but we shall harm our selves, yea, and that more then we can hurt them, for by hatred, malice, mischief, and revenge, we may hurt their bodies, but by these we harm and endanger the destruction of our own souls: and therefore if we *love our selves*, we should love our enemies.

The *Marquis of Vstr*, being sent upon a Design, or Expedition, by the Emperour *Charles 5.* and thinking after his return, with applause and victory, to take some rest, was presently upon his return chosen General of the whole Army. (*Antonio de Leva*, the former General being dead) whereupon

whereupon he cauled this device to be figured in his Shield, *two sheaves of ripe corn*, with this Motto, *Finiant pariter renovantque labores*; signifying thereby, that scarce is the corn fully ripe, but the Plowmans or Husbandmans restlets too l is renewed, by providing for another harvest or crop. *Paul. Jov.*

This *Emblem* doth so fort, and sute with my purposes, intents and thoughts, that I shall take the boldness to make it my constant *Motto*, for this small Treatise of the *three theological Graces* being finished, and published, the *four Cardinal Vertues* will presently follow; which having once seen the light. A tract of the nature, necessity, utility excellency and infallibility of the *Scripture* (the whole work mentioned in the *Preface* being a *Clavis Scripturae*) will speedily come forth: and then the great Work by Parts; yet so composed, that both every Part shall be a perfect and entire Tractate by it self; and also that every succeeding and following part, shall depend upon the preceding and former; And if the *Stationer* be but encouraged by the quick and speedy vent and sale of this present Piece, the rest will come out, as fast as the judicious *Reader* can well and thoroughly peruse them, the whole work *επιτελει*, being in a great forwardness.

FINIS.

Μηνος αμα Οικ. 1672.